LIKKUTEI TORAH · PARSHAS PINCHAS · MAAMAR 3

צו את בני ישראל ואמרת אליהם את קרבני...

“Command the children of Israel and say to them”

◇

The daily lamb, and the prayer that took its place, raise the “something” back into the “nothing,” the ascent for whose sake the soul came down. Prayer has the offering’s parts: firm contemplation is the bones, the restraints that carry it to the heart are the sinews, fiery love is the blood and delight in the mitzvos is the fat; and its own path is compassion for the fallen soul, the lamb’s quality, which Moshe “makes” by drawing knowledge into Israel.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok

THE BIG IDEA

The daily lamb, and the prayer that took its place, raise the "something" back into the "nothing," the ascent for whose sake the soul came down. Prayer has the offering's parts: firm contemplation is the bones, the restraints that carry it to the heart are the sinews, fiery love is the blood and delight in the mitzvos is the fat; and its own path is compassion for the fallen soul, the lamb's quality, which Moshe "makes" by drawing knowledge into Israel.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar asks why the verse says "and you shall say to them" twice, why it uses "offer" and "make," plural and singular, how prayer can replace the daily lambs, and what the offerings' "pleasing fragrance" means. The soul descended for the sake of an ascent: creation brought the light down to a world that feels separate, and its purpose is the return of the "something" to "nothing," a new thing that brings joy above. Song, and above all the offerings, achieve this: the offering rises to the ox-face of the Chariot, becomes "bread" for the Serafim and is absorbed in the Infinite Light. Prayer does the same. Its bones are firm contemplation of G-d's greatness; its sinews carry a glimmer of it into the emotions; its blood is fiery love; its fat is the delight of the mitzvos, which come straight from sovev, as the physical world itself does. The lamb adds compassion for the divine spark fallen into the body, aroused by the knowledge Moshe draws into Israel; so Moshe alone "makes" the lamb, while all Israel "offer" it.

OUTLINE

1 **The questions, and the ascent from something to nothing** ¶1–3

Why "say" twice, why "offer" and "make," and how prayer replaces the lambs. Before creation G-d's kingship was absorbed in Him; creation spread His light down to a world that feels separate, and its purpose is the return of the something to nothing, the joy above hinted at in the Leviathan. Angels do this through song, and the offerings most of all, rising from the ox-face of the Chariot through the lion of Chesed.

2 **Prayer as offering: the Serafim's bread** ¶4

Michael offers the souls of Israel above, and below the soul rises in prayer with great love. The offering becomes "bread" for the Serafim, the burning angels, and like food that becomes the eater's flesh, it strengthens them to be absorbed in G-d.

3 **Why a lamb: mercy and wool** ¶5–6

The lamb has a voice of mercy, Yaakov's attribute, and wool on its skin. Above, the skin is the firmament and the hair the combinations of letters; the skin and wool went whole to the kohen, while the rest went up on the altar.

4 **Bones, sinews and flesh** ¶7–9

Bones, from the brain, are comprehension of G-d's greatness; flesh, from the blood of the heart, is emotion. Since the comprehension is of the Infinite, only a contracted glimmer can enter the emotions, through the sinews: the restraints, the forty-nine gates of Binah, the channels of will.

5 **Prayer's bones, blood and fat** ¶10–15

Firm contemplation in the Shema is the bones, and its glimmer transforms the animal soul's emotions. The fiery love of "with all your heart" is the blood; the delight that follows, in Torah and mitzvos that are G-d's very wisdom and will, is the fat. The mitzvos draw from sovev, for the physical was created directly by the Infinite Light, as "let there be" and "He made" show.

6 **Compassion: the lamb, Rachel and Moshe** ¶16–20

The further path is compassion for the divine spark fallen into the body, for which we ask G-d's great mercy. The lamb's shearing is the letters cut off from their root, Rachel's barrenness, answered by Tikkun Rachel and Tikkun Leah. Compassion is Yaakov's quality but comes from Moshe's knowledge, so "you shall make" is singular and "you shall offer" plural; the love rises as fragrance and the light descends, nicho'ach, into the letters of prayer.

7 **Further reasons for the lamb** ¶21–22

The lamb stands for the tzaddik's constancy and self-mastery, as against the strength of teshuvah; for the hidden (kevesh) drawn from Atika to the revealed; for "light" and praise (imrei); and for the skin through which holy wool grows, the rectified partition.

8 **Summary** ¶23–25

A summary of the four sections, with added sources on the spine and the eighteen blessings, on the sun and moon in the blessing of the luminaries, and on the "making" of peace and of the lamb.

KEY CONCEPTS

From something to nothing מיש לאין

Creation brings the "something" out of "nothing"; the purpose is the reverse, that the something be nullified and included in the Infinite Light. This runs against nature, and so it is new and brings joy above.

Bones, sinews, blood and fat עצמות גידין דם וחלב

The parts of the offering as stages of prayer: firm contemplation of G-d's greatness, the restraints through which it reaches the heart, fiery love, and the delight that follows in Torah and mitzvos.

The light that encompasses all worlds סובב כל עלמין

The level above the chain of worlds, before which spiritual and physical are equal. The physical world and the mitzvos done with it come directly from it, which is why a physical mitzvah brings such joy.

Compassion רחמנות

Pity for the divine spark in one's soul, which fell from a lofty roof into a body and its needs. It is the lamb's quality and Yaakov's, and it awakens love even in the animal soul.

Moshe within, Yaakov without משה מלגיו ויעקב מלבר

Compassion (Yaakov) comes from knowledge (Moshe): only knowing G-d's greatness and where the soul came from makes one feel its fall. Moshe draws that knowledge into Israel, so he "makes" the lamb.

Nicho'ach as coming down a level ניחוח לשון נחות דרגא

The love of prayer rises as "fragrance," and then the Infinite Light comes down into the letters of prayer's requests, which become a crown for G-d.

SECTION 1 • ¶1–3

The questions, and the ascent from something to nothing

1 צו את בני[1] ישראל ואמרת אליהם את קרבני לחמי לאשי כו׳. ואמרת אליהם זה האשה אשר תקריבו[4, 3, 2] כו׳ את הכבש אחד[5] תעשה בבוקר[6] כו׳.

"Command the children of Israel and say to them: My offering, My bread for My fire-offerings," etc. "And you shall say to them: This is the fire-offering that you shall offer," etc.; "the one lamb you shall make in the morning," etc.

> The maamar opens with the verses that begin the Torah's section on the daily offerings (Numbers 28:2–4): the command to Israel about "My offering, My bread," and the lamb brought every morning. The verses use two different verbs for the offering, "offer" and "make," and the maamar will build on both.

להבין כפל ב״פ [בי׳ פעמים] ואמרת וגם שינוי לשון דכתיב אשר תקריבו וכתיב את הכבש אחד תעשה לשון עשי׳ [עשיה].

[We need] to understand the doubling, "and you shall say" twice; and also the change of wording, for it is written "that you shall offer," and it is written "the one lamb you shall make," a term of making.

> Two questions are raised from the wording. Why does the passage say "and you shall say to them" twice, once in each of the first two verses? And why does it speak of "offering" the fire-offering but of "making" the lamb, a word that normally means producing something?

וגם תקריבו לשון רבים ותעשה לשון יחיד. והענין הוא כמארז״ל [כמאמר רבותינו זכרונם לברכה] כל מקום שנאמר צו הוא מיד ולדורות.[7] (רבות במדבר פ״ז [פרק ז]).[8]

And also, "you shall offer" is in the plural, and "you shall make" is in the singular. The explanation is as our Sages, of blessed memory, said: wherever "command" is said, it applies immediately and for the generations (Bamidbar Rabbah, chapter 7).

> A third question: "you shall offer" is addressed to many people, while "you shall make" is addressed to one. The answer to the first question comes from the Midrash's rule that the word tzav, "command," always means a mitzvah both for its own time and for all later generations.

וזהו כפל אמירה. ואמרת אליהם מיד והוא ענין הקרבנות שהקריבו בזמן שבהמ"ק [שבית המקדש] קיים. ואמרת להם היינו לדורות שתקנו תפלה כנגד תמידין.[9]

And this is the double "saying." "And you shall say to them" [is for] immediately, and this is the matter of the offerings that were offered while the Holy Temple stood; "and you shall say to them" means for the generations, for [the Sages] instituted prayer corresponding to the daily (tamid) offerings.

> So the doubled "and you shall say" covers both times. The first is for the offerings actually brought while the Temple stood; the second is for the generations after, when the Sages instituted the daily prayers in place of the daily offerings, as the Talmud (Berachos 26b) records.

והנה צ"ל איך התפלה כנגד תמידין שהן כבשים בני שנה והתפלה היא בקשת רחמים ואיך היא תמורת הקרבן.

Now, it needs to be understood how prayer corresponds to the daily offerings, which are yearling lambs; prayer is a request for mercy, so how is it in place of the offering?

> This raises a deeper question. The daily offering was an animal, a yearling lamb, burned on the altar, while prayer is a person asking for mercy; what do they have in common, that one can stand in place of the other?

גם להבין מ"ש בקרבנות ריח ניחוח לשון נח"ר [נחת רוח] וגבי נח כתיב וירח ה' את ריח[10] הניחוח.

[We] also [need] to understand what is written regarding the offerings, "a pleasing fragrance" (rei'ach nicho'ach), a term of gratification (nachas ruach); and regarding Noach it is written, "And Havayah smelled the pleasing fragrance."

> The Torah calls the offerings rei'ach nicho'ach, a "pleasing fragrance," and nicho'ach is related to nachas ruach, satisfaction or gratification. After the Flood, too, the Torah says that G-d "smelled the pleasing fragrance" of Noach's offering.

איזה נח"ר [נחת רוח] הוא מריח הקרבנות. (ועיין בזהר פ' נח דס"ה ע"א) אך הענין הוא. כי

What gratification is there from the fragrance of the offerings? (And see the Zohar, Parshas Noach, 65a.) But the explanation is this. For

> How can the smell of a burning animal give G-d any satisfaction? The text refers to the Zohar on Parshas Noach, which describes the offerings joining every level with the next and raising each one higher, up to the Infinite One. The answer now begins.

הנה נודע[11] שתכלית ירידת הנשמה לעוה"ז להתלבש בגוף בנה"ב [בנפש הבהמית] ירידה צורך עליה היא. והנה קודם שנברא העולם היה הוא ושמו בלבד.[12]

it is known that the purpose of the soul's descent into this world, to be enclothed in a body, in the animal soul, is a descent for the sake of an ascent. Now, before the world was created, there was He and His Name alone.

> The soul comes down into this world, into a body and an animal soul, not for the sake of the descent but for the higher ascent that follows: "a descent for the sake of an ascent." To show what that ascent is, the maamar goes back to before creation, when, in the words of Pirkei deRabbi Eliezer (chapter 3), "there was He and His Name alone."

שמו בגימט' [בגימטריא] רצון[13] שהוא מקור ההשפעה וחיות הנבראים מפני שעלה ברצונו הפשוט להיות מלך שמו נק'.[14, 15, 16, 17]

"His Name" (shemo) has the numerical value of ratzon (will), which is the source of the flow of influence and of the life-force of the created beings; because it arose in His simple will to be King, it is called "His Name."

> "His Name" here is G-d's will to create and to rule: shemo (שמו) and ratzon (רצון) both have the numerical value 346. This will to be King is the source of all the flow of life to created beings, and it is called His Name because it concerns His relation to others, not His own essence.

2 וכמאמר יחיד חי העולמים מלך[18] שהוא לבדו יחיד ומיוחד וחי העולמים אינו אלא בחי' מלך כו'.

And as in the saying, "Single One, Life of the worlds, King": that He alone is single and unique, and "Life of the worlds" is no more than the level of "King," etc.

> The blessing Baruch She'amar in the morning prayers calls G-d "Single One, Life of the worlds, King." The maamar reads it as two levels: in Himself He is alone and unique, while being the "Life of the worlds," the source of their life, belongs only to His aspect of King, His relation to those He rules.

וקודם שנברא העולם היה הוא ושמו בלבד שבחי' מלכותו היתה כלולה בא"ס ב"ה ממש ונק' אור א"ס ב"ה שהוא האור וזיו.

And before the world was created there was He and His Name alone, for the level of His Malchus (sovereignty) was included in the Infinite One (Ein Sof), blessed be He, Himself, and is called the Infinite Light (Or Ein Sof), blessed be He, which is the light and radiance.

> Before creation, G-d's Malchus, His kingship, had nothing to rule and was wholly absorbed in the Infinite One. In that state it is called the Infinite Light: light and radiance, which show the source but are not the source itself.

והי׳ [והיה] האור כלול במאור עצמו ואחר שנבה״ע [שנברא העולם] נעשה התפשטות האור והזיו להחיות הנבראים מאין ממש ליש בסדר השתלשלות המדרגות דרך עילה ועלול עד עוה״ז הגשמי

And the light was included in the Luminary itself. And after the world was created there came about the spreading forth of the light and radiance, to give life to the created beings, from absolute nothing (ayin) to something (yesh), in the order of the chain of descending levels (hishtalshelus), by way of cause and effect, down to this physical world,

> Light first exists within its source, like rays still inside the sun. Creation means the light spreading out to give life to beings brought from absolute nothing into existence, level by level down the chain of worlds, each level the cause of the next, down to our physical world.

שהוא היש הגשמי ודבר נפרד ממש (ועמ״ש מזה בשיר השירים בד״ה קול דודי[19] גבי פי׳ מלכותך מלכות כל עולמים).

which is the physical "something," a thing truly separate. (And see what is written about this in Shir HaShirim, in the discourse beginning "The voice of my beloved," regarding the explanation of "Your kingship is a kingship over all worlds.")

> At the bottom of the chain stands the physical "something" (yesh), which feels itself to be a truly separate thing. The parenthesis refers to the discourse "The voice of my beloved" in Likkutei Torah on Shir HaShirim, which explains "Your kingship is a kingship over all worlds" and also takes up "there was He and His Name alone."

והוא ירידה גדולה לגבי האור[20] והזיו שהיה כלול באור א״ס ב״ה ותכלית הירידה היא צורך עליה להיות מיש לאין שיהיה היש ג״כ בטל ונכלל באור א״ס ב״ה ממש.

And this is a great descent relative to the light and radiance that had been included in the Infinite Light, blessed be He. And the purpose of the descent is for the sake of an ascent: that there be [a passage] from something to nothing, so that the something, too, be nullified and included in the Infinite Light, blessed be He, itself.

> For the light, being spread out into a world that feels separate is a great descent. Its purpose is the ascent that follows: that the "something" turn back toward the "nothing," its source, until it too is nullified and included in the Infinite Light.

והיא העלי' [העליה] העיקרית שעליה נאמר לויתן זה יצרת לשחק בו[21] שמזה נעשה שחוק וחדוה למעלה בביטול היש לאין.

And this is the principal ascent, of which it is said, "This Leviathan You formed to make sport (lesachek) with": for from this there comes about laughter (sechok) and gladness above, through the nullification (bittul) of the something to nothing.

> This return is the main ascent, and it brings joy above. The Psalm says that G-d formed the Leviathan "to make sport with"; the maamar reads this as the laughter and gladness above that come from the nullification of the something into nothing.

שהתהוות מאין ליש הוא ענין הבריאה. כמ"ש והחכמה מאין תמצא.[22] וחכמה היא ראשית הגילוי מהשתלשלות העולמות.

For coming into being from nothing to something is the matter of creation, as it is written, "And wisdom is found from nothing (me'ayin)"; and Chochmah (wisdom) is the first revelation of the chain of descending worlds.

> Bringing something out of nothing is creation itself, the normal order of things. Job's question "where (me'ayin) is wisdom found?" is read as "wisdom is found from nothing": Chochmah, the first revelation in the chain of worlds, comes out of the "nothing" above it.

משא"כ התהוות מיש לאין הוא דבר חדש ושינוי הטבע (ועמ"ש בביאור ע"פ הבאים ישרש),[23] ועיקר השחוק והחדוה הוא משינוי והתחדשות כדרך שעושין לפני מלכים ושרים איזהו שינוי והתחדשות לשמחה ושחוק.

Whereas coming to be from something to nothing is a new thing and a change of nature. (And see what is written in the explanation on the verse "In days to come, he will take root.") And the main [source of] laughter and gladness is from change and novelty, as is done before kings and nobles: some change and novelty, for joy and laughter.

> Turning something back into nothing runs against nature, and so it is new. Joy comes from novelty, the way performers delight a king with something new and surprising. The parenthesis points to Torah Ohr's explanation on "In days to come, he will take root," which says that rising from something to nothing is a greater wonder than the descent of the chain of worlds.

וכמ"כ [וכמו כן] כתיב ותחדש פני אדמה ישמח[24] ה' במעשיו (ועיין בסש"ב [בספר של בינונים] ס"פ ל"ג ונקרא לויתן כי לויתן הוא לשון חיבור כמו וילוו עליך וישרתוך[25] בפ' קרח) (י"ח ג').

And likewise it is written, "You renew the face of the earth," "Havayah will rejoice in His works." (And see Sefer Shel Beinonim [Tanya], end of chapter 33. And it is called Leviathan because "Leviathan" is a term of joining, as in "and they shall join you and serve you," in Parshas Korach) (18:3);

> Psalm 104 links renewal with joy: "You renew the face of the earth," and "Havayah will rejoice in His works." The end of Tanya chapter 33 speaks of G-d's joy when this lowly world is turned to light, and the name Leviathan means "joining," as in "they shall join you," said of the Levites (the words are in Numbers 18:2).

הנלוים על ה' לשרתו (בישעיה סי' נ"ו). וכך הוא ענין חיבור ודיבוק היש לאין ע"י הביטול.

"who join themselves to Havayah to serve Him" (in Isaiah, chapter 56). And such is the matter of the joining and cleaving of the something to the nothing, through the nullification.

> Isaiah also speaks of those "who join themselves to Havayah to serve Him." So the Leviathan stands for the "something" joining and cleaving to the "nothing," which happens through bittul, setting aside its own separate existence.

והנה למטה ביטול היש לאין הוא ביטול גשמיות לרוחניות אך באמת למעלה גם בחי' הרוחניות הוא בחי' יש שאין לך עשב מלמטה[26] שאין לו מזל[27] כו'

Now, below, the nullification of the something to nothing is the nullification of physicality to spirituality. But in truth, above, the level of spirituality, too, is a level of "something"; for "there is no blade of grass below that has no mazal (constellation)," etc.,

> In our world, nullifying the "something" means the physical yielding to the spiritual. But above, even the spiritual is a "something" compared with what is higher, as the Midrash shows: every blade of grass has a mazal, a heavenly force that makes it grow.

והמזל מקבל משמרי האופנים[28] והאופנים מקבלים מחיות הקדש שבמרכבה והחיות משרפים כו' שהמזל הוא בבחי' יש לגבי האופנים והאופנים לגבי חיות הקדש.[29, 30]

and the mazal receives from the guardians of the Ofanim, and the Ofanim receive from the holy Chayos of the Chariot, and the Chayos from the Serafim, etc.; so that the mazal is at the level of "something" relative to the Ofanim, and the Ofanim relative to the holy Chayos.

> That mazal receives from the angels called Ofanim, who receive from the Chayos of the Chariot, who receive from the Serafim. Each is a "something," a separate existence, compared with the one above it, so the ascent from something to nothing takes place at every level.

3 וע"ז אמרו כל בעלי השיר[31] יוצאין בשיר[32] שהשירה והזמרה הוא בחי' שמחה ותענוג שהוא בחי' יציאתם מנרתקן הוא בחי' כלים

And of this they said, "All the masters of song go out with song": for song and melody are the level of joy and delight, which is the level of their going out of their sheath, which is the level of the vessels

> The Mishnah's "all baalei hashir go out with the shir" is a law about animals that wear a collar (shir) going out with it on Shabbos; the maamar reads shir as "song." Song expresses joy and delight, and joy is a going out: the angels leave the "sheath" of their vessels.

שלהם המגבילים אותם כידוע שכל החיות הנמשך לנבראים הוא בחי' אורות וכלים וע"י השיר שאומרים המלאכים יוצאים מבחי' כלים שלהם להתכלל באור א"ס ב"ה ממש

of theirs that limit them; as is known, all the life-force drawn to the created beings is the level of lights and vessels. And through the song that the angels say, they go out of their level of vessels, to be included in the Infinite Light (Or Ein Sof), blessed be He, itself,

> All the life given to created beings comes as light held in vessels, and the vessels define and limit it. In their song the angels rise beyond their vessels, beyond their own measure, to be absorbed in the Infinite Light.

כי שם עוז וחדוה במקומו[33,34] (ועמ"ש מענין השיר בד"ה יבל הוא[35] בפ' בראשית[36] ובד"ה מזמור שיר חנוכת הבית).[37]

for there, "strength and gladness are in His place." (And see what is written about the matter of song in the discourse beginning "Yaval, he was," in Parshas Bereishis, and in the discourse beginning "A psalm, a song of the dedication of the House.")

> The verse "strength and gladness are in His place" puts joy in G-d's own "place," the level the angels reach through song. The parenthesis points to two other discourses on song: one in Torah Ohr on Bereishis, and one in Likkutei Torah on V'Zos HaBerachah that discusses the song of angels and souls.

והנה עיקר הביטול יש לאין הוא במעשה הקרבנות שנפש הבהמות הוא מבחי' פני שור מהשמאל.[38]

Now, the principal nullification (bittul) of something to nothing is in the act of the offerings, for the soul of the animals is from the level of "the face of an ox on the left."

> The fullest nullification of something into nothing is in the offerings. The life-force of an animal comes from "the face of an ox on the left," one of the four faces of the Chariot in Ezekiel's vision.

וע"י הקרבן עולה ונכללת בשרשה בבחי' פני שור שבמרכבה ולכן היה השיר על הקרבן וכמ"ש מזה בד"ה ושם אחיו יובל[39], [40] ומשם הוא עולה למעלה מעלה עד רום

And through the offering it ascends and is included in its root, in the level of the "face of an ox" of the Chariot; and therefore the song was [sung] over the offering, as is written about this in the discourse beginning "And his brother's name was Yuval." And from there it ascends higher and higher, up to the summit

> When the animal is offered, its life-force rises back to its root, the ox-face of the Chariot. That is why the Levites sang over the offerings, a point discussed in the Torah Ohr discourse on Yuval, "the father of all who play the harp." From there the offering rises higher still.

המעלות ע"י ארי' [אריה] דאכיל קרבנין[41, 42] דכמו שלמטה הקרבתה הוא ע"י הכהן איש החסד כך מעורר למעלה בחי' חסד אריה דאכיל קרבנין וגבוה מעל גבוה[43] בחי' חסד עליון בחי' וימינו תחבקני[44] להתכלל באור א"ס ב"ה ממש.

of the heights, through "the lion that consumes the offerings": for just as below, its offering is through the kohen, the man of Chesed (kindness), so it arouses above the level of Chesed, "the lion that consumes the offerings," and "higher than the high," the level of supernal Chesed, the level of "and His right hand embraces me," to be included in the Infinite Light, blessed be He, itself.

> The Zohar speaks of the image of a lion seen consuming the offerings on the altar. The kohen, the man of Chesed, offers below and so arouses the Chesed of "the lion" above, and higher still the supernal Chesed of "His right hand embraces me," until the offering is absorbed in the Infinite Light.

SECTION 2 • ¶4

Prayer as offering: the Serafim's bread

4 וכך הוא ענין התפלה. כי הנה נודע שמיכאל שר הגדול מקריב[45, 46] נשמותיהן של ישראל[47] ע"ג [על גבי] המזבח.

And such is the matter of prayer. For it is known that Michael, the great prince, offers the souls of Israel upon the altar.

> Prayer works the way the offerings do. The Talmud speaks of Michael, the great angelic prince, offering upon the heavenly altar, and Tosafos (end of Menachos) brings the Midrash that what he offers are the souls of the righteous.

וכמאמר ואשי ישראל ותפלתם[48] ולמטה בהתלבשות בגוף הגשמי הוא בחי' אה"ר [אהבה רבה] הבא' [הבאה] מלמעלה בתפלתם להעלותם ולקשר נפשם של ישראל באלקים חיים ולדבקה באור א"ס ב"ה ממש.

And as in the saying, "and the fire-offerings of Israel and their prayer." And below, in [their] enclothement in the physical body, this is the level of great love (ahavah rabbah) that comes from above in their prayer, to raise them up and to bind the soul of Israel with the living G-d, and to cleave to the Infinite Light (Or Ein Sof), blessed be He, itself.

> The Amidah's blessing Retzeh asks G-d to accept "the fire-offerings of Israel and their prayer." Below, in a soul clothed in a body, this offering is ahavah rabbah, a great love that comes from above during prayer and lifts the soul to bind it with the living G-d and the Infinite Light.

וזהו לחמי לאשי[49], פי' לאשי לאש שלי ששורפים ובוערים אלי דהיינו השרפים שהם בחי' יקד יקוד אש[50] בוערה בלבם תמיד בתשוקה גדולה ונפלאה ובאהבה עזה כרשפי אש[51] להבטל ולהכלל באור א"ס ב"ה מחמת השגתם הגדולה

And this is [the meaning of] "My bread for My fire-offerings." "For My fire-offerings" (le'ishai) means "for My fire": those who burn and blaze toward Me, namely the Serafim, who are the level of a kindled blaze, a fire burning in their heart constantly with a great and wondrous yearning and with an intense love, like flashes of fire, to be nullified and included in the Infinite Light, blessed be He, because of their great comprehension,

> Now "My bread for My fire-offerings" is read anew: le'ishai, "for My fire," refers to the Serafim, whose name means "the burning ones." Their great comprehension of G-d makes them burn with constant yearning and fiery love to dissolve into the Infinite Light.

שהם בעולם הבריאה שהוא למעלה מעולם היצירה ועשיה (ועמ"ש בד"ה ונקדשתי[52] בתוך בנ"י [בני ישראל][53] בענין כת אחת אומרת קדוש פעם א' ובד"ה שחורה אני ונאוה)[54, 55] והקרבן נעשה להם[56] בחינת לחם,

for they are in the World of Beriah (Creation), which is above the World of Yetzirah (Formation) and [of] Asiyah (Action). (And see what is written in the discourse beginning "And I shall be sanctified in the midst of the children of Israel," regarding "one band says 'holy' once," and in the discourse beginning "I am black, yet comely.") And the offering becomes for them the level of bread,

> The Serafim belong to Beriah, the World of Creation, above Yetzirah and Asiyah, and so their comprehension is greater. The parenthesis points to two other discourses, on "And I shall be sanctified" (about the angelic band that says "holy" only once) and on "I am black, yet comely." The offering becomes "bread" for the Serafim.

כי אין לך עשב מלמטה כו׳ והמזל מקבל משמרי האופנים והאופנים מחיות הקדש שבמרכבה והחיות מהשרפים. ולכן בהעלות הקרבן למעלה עולה ונכלל עד בחי׳ שרפים ונעשה להם בחינת לחם.

for "there is no blade of grass below," etc., and the mazal receives from the guardians of the Ofanim, and the Ofanim from the holy Chayos of the Chariot, and the Chayos from the Serafim. Therefore, when the offering is raised up above, it ascends and is included up to the level of the Serafim, and becomes for them the level of bread.

> The chain of the mazal shows how: the earth's growth depends on the mazal, the mazal on the Ofanim, the Ofanim on the Chayos and the Chayos on the Serafim. So the life-force of the offering, rising up this chain, reaches the Serafim and becomes their food.

כמו בחי׳ לחם המתעכל במעי האדם ונעשה כבשר ודם האדם ממש עד שנעשה לו מזון ומוסיף לו כח וחיות.

Like the level of bread, which is digested in a person's innards and becomes like the very flesh and blood of the person, until it becomes nourishment for him and adds strength and life-force to him.

> Bread shows what "food" means here: it is digested and actually becomes the flesh and blood of the one who eats it, adding to his strength and life.

כך הקרבן מתעכל ונכלל בחיות ושרפים עד שנעשה להם מזון ומוסיף כח וחיות בשרפים להעלותם ולאשתאבא בגופא דמלכא[57] ממש

So the offering is digested and included in the Chayos and Serafim, until it becomes nourishment for them and adds strength and life-force in the Serafim, to raise them up, and to be absorbed in the very body of the King

> In the same way the offering is absorbed into the Chayos and the Serafim and gives them new strength, so that they rise higher and are "absorbed in the very body of the King," the Zohar's expression for complete union with G-d.

(ועמ״ש באגה״ק [באגרת הקודש] סד״ה איהו וחיוהי[58] ועמ״ש בביאור ע״פ כי כאשר השמים[59] החדשים[60] ובד״ה כה אמר כו׳ ונתתי לך[61] מ הלכים בין העומדים):[62]

(and see what is written in Iggeres HaKodesh, at the end of the discourse beginning "He and His life-forces"; and see what is written in the explanation on the verse "For as the new heavens," and in the discourse beginning "Thus says," etc., "And I will give you places to walk among those who stand"):

> The parenthesis lists three places for further study: Iggeres HaKodesh, epistle 20, on "He and His life-forces are one"; the Torah Ohr explanation on "For as the new heavens"; and the Torah Ohr discourse on the verse that sets "those who walk" among "those who stand."

SECTION 3 • ¶5-6

Why a lamb: mercy and wool

5 ב אך להבין למה בא קרבן התמיד מן הכבש. הענין הוא שעם היות שהחיות של נפש הבהמות יורד ונמשך מבחינת פני שור שבמרכבה ולשם הוא עולה.

2. But [we need] to understand why the daily (tamid) offering came from the lamb. The explanation is that although the life-force of the animals' soul descends and is drawn from the level of the "face of an ox" of the Chariot, and it is to there that it ascends,

> Section 2 takes up the second question: why was the daily offering a lamb? Every animal's life-force comes from the ox-face of the Chariot and returns there when it is offered, so one might expect any animal, or an ox, to serve.

מ"מ בחר ה' בכבשים דוקא. שכבש יש לו קול רחמים מדתו של יעקב וגם הכבש יש לו צמר בעורו שממנו רוב המלבושים. כמ"ש ומגז כבשים יתחמם.[63]

nevertheless G-d chose lambs specifically. For the lamb has a voice of mercy, the attribute of Yaakov; and also, the lamb has wool on its skin, from which [come] most garments, as it is written, "and from the fleece of lambs he would be warmed."

> The lamb has two special qualities. Its bleating sounds like a plea for pity, which links it to mercy, the attribute of Yaakov; and its skin grows wool, from which most clothing is made, as Job says he warmed the poor with the fleece of his lambs.

6 ולמעלה הנה העור הוא ענין הרקיע שממנו נמשכין בחי' צירופי אותיות שהם בחינת שערות שע"ז אמרז"ל [אמרו רבותינו זכרונם לברכה] שהמלאך סנדלפון קושר כתרים[64] לקונו מצרופי אותיות התפלה והדברים עתיקים[65] ואין להאריך.

And above, the skin is the matter of the firmament (rakia), from which are drawn forth the level of the combinations of letters, which are the level of hairs; of which our Sages, of blessed memory, said that the angel Sandalfon ties crowns for his Maker from the combinations of the letters of prayer. And "the matters are ancient," and we need not elaborate.

> Above, the skin corresponds to the rakia, the firmament that divides one level from the next, and the hair that grows through it corresponds to combinations of letters, the divine "speech" that issues forth. The Talmud says that the angel Sandalfon ties crowns for his Maker; the maamar says he makes them from the letters of prayer, and "the matters are ancient," deep, and not elaborated here.

אך הבשר והחלב והדם וגידים ועצמות של התמיד הי' [היה] עולה כולה כליל ע"ג [על גבי] המזבח. אבל העור עם הצמר ניתן לכהן המקריב.

However, the flesh, the fat, the blood, the sinews and the bones of the daily offering would all go up, entirely, upon the altar; but the skin with the wool was given to the kohen who offered it,

> In the daily burnt-offering, everything went up on the altar, the flesh, fat, blood, sinews and bones, except the skin with its wool, which was given to the kohen who brought it.

כמ"ש עור העולה אשר הקריב[66] לכהן[67] כו'. לפי שאינו יכול ליכלל עם חיות הנפש הבהמית

as it is written, "the skin of the burnt-offering that he offered, to the kohen," etc. Because it cannot be included with the life-force of the animal soul

> The Torah states this law: the skin of a burnt-offering belongs to the kohen who offered it (Leviticus 7:8). In the maamar's terms, the skin cannot be included with the animal's life-force as the inner parts can.

כמו הבשר והחלב ודם ועצמות וגידין ולכן אינו נשרף עמהם. אלא כולה ניתן לכהן המקריב כמו שהוא בשלימות עם הצמר.

as the flesh, the fat, the blood, the bones and the sinews [can], therefore it is not burned with them; rather, all of it is given to the kohen who offers [it], just as it is, whole, with the wool.

> So the skin is not burned with the rest but given whole, wool and all, to the kohen. The skin and the wool, which stand for the firmament and the letters, have their own role, which the maamar takes up later.

SECTION 4 • ¶7–9

Bones, sinews and flesh

7 והנה ביאור ענין בשר גידין ועצמות למעלה עד"מ. יובן ממ"ש בספרי חכמת הניתוח[68] שהתהוות העצמות נמשך מהמוח והתהוות הבשר הוא מהדם[69] שמשכנו בלב שממנו נעשה בשר. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] לובן שממנו עצמות[70] כו'.

Now, the explanation of the matter of flesh, sinews and bones above, by way of analogy, will be understood from what is written in the books of the science of anatomy: that the formation of the bones derives from the brain, and the formation of the flesh is from the blood, whose dwelling-place is in the heart, [and] from which flesh is made. And as our Sages, of blessed memory, said, "the white, from which [come] the bones," etc.

> To explain flesh, sinews and bones "above," the maamar uses an analogy from anatomy as it was then taught: the bones form from the brain, and the flesh from the blood, whose seat is the heart. The Talmud (Niddah 31a) likewise says that the father's "white" forms the bones and, the Kehot note adds, the mother's "red" the flesh.

והנה הלב הוא מקום משכן המדות אהוי"ר [אהבה ויראה] כו'. שהן הן בחי' רתיחת הדמים שבלב הגשמי אהבה רעה תאוות גשמיות כו' ונצוח כו'.

Now, the heart is the place where the emotive attributes (middos), love and awe, etc., dwell; and they are the very level of the boiling of the blood in the physical heart: evil love, physical cravings, etc., and [the urge to] prevail, etc.

> The heart is the seat of the emotions, love and awe. In the physical heart they appear as the "boiling of the blood": coarse love, physical cravings, the urge to win, and the like.

וכך למעלה מחנה מיכאל באהבה עזה ומחנה גבריאל כו' הן הן בחי' הבשר הנמשך מן הדם שבלב

And so above: the camp of Michael, with intense love, and the camp of Gavriel, etc., are the very level of the flesh that is drawn from the blood in the heart

> The same holds among the angels: the camp of Michael, with its intense love, and the camp of Gavriel are the "flesh" above, emotions drawn from the "blood of the heart."

(ועמ"ש מזה בד"ה בהעלותך[71, 72] בענין חייך שלך גדול משלהם[73] ובד"ה והי' [והיה] מדי חדש[74] כו' בענין יבא כל בשר להשתחוות) אך הדעת והשגה שמשיגים בגדולת א"ס ב"ה כל חד לפום שיעורא דיליה.

(and see what is written about this in the discourse beginning "When you kindle," regarding "By your life, yours is greater than theirs," and in the discourse beginning "And it shall be, from one new moon," etc., regarding "all flesh shall come to bow down"). But the knowledge (daas) and comprehension with which they comprehend the greatness of the Infinite One (Ein Sof), blessed be He, each one according to his own measure

> The parenthesis points to two discourses: on "When you kindle," where G-d tells Aharon "yours is greater than theirs," and on "all flesh shall come to bow down." Then the maamar turns to the angels' knowledge and comprehension of G-d's greatness, each according to his capacity.

ולפי מדרגתו הוא בחי' העצמות שבאין מן המוח[75] (וע' ברע"מ [ברעיא מהימנא] פ' שופטים[76] דער"ה ע"א מענין עצמות ובשר).[77]

and according to his level, is the level of the bones, which come from the brain. (And see the Raaya Mehemna, Parshas Shoftim, 275a, on the matter of bones and flesh.)

> That comprehension is the "bones," which come from the brain. The text cites the Raaya Mehemna on Shoftim, which speaks of bones as against flesh, sinews and skin.

והנה הגם שהמדות הן לפי הדעת והשגה כי לפי שכלו יהולל איש.[78] קטן לפי קטנו וגדול לפי גדלו.

Now, although the emotive attributes are according to the knowledge and comprehension, for "a man is praised according to his intellect," the small according to his smallness and the great according to his greatness,

> Emotions grow according to understanding, as Proverbs says, "a man is praised according to his intellect": a small mind has small feelings and a great mind great ones.

מ"מ לא כל הדעת והשגה מלובשת במדות שהרי ההשגה היא בגדולת א"ס ב"ה שכשמו כן הוא אין לו סוף כו'.[79]

nevertheless, not all the knowledge and comprehension is enclothed in the emotive attributes; for the comprehension is of the greatness of the Infinite One, blessed be He, who, as is His Name, so is He: He has no end, etc.

> Yet not all of the understanding enters the emotions. The comprehension is of the greatness of the Infinite One, which, as its name says, has no end.

8 ומלכותך מלכות כל עולמים למעלה עד אין קץ ולמטה עד אין תכלית אין לו תחלה ואין לו תכלה כו'.

And "Your kingship is a kingship over all worlds": above, without limit, and below, without end; He has no beginning and no end, etc.

> Psalm 145 says that G-d's kingship is "a kingship over all worlds," without limit above or below, without beginning or end. This shows how far beyond any emotion the comprehension of His greatness reaches.

וכן וממשלתך בכל דור ודור שבכל עולמים ובכל דור ודור שהן בחי' עולם ונפש וגם בחי' שנה נמשכה הארת אור א"ס ב"ה. כמ"ש לית אתר פנוי מיניה[80, 81] ממש.[82, 83]

And likewise, "and Your dominion is in every generation": for in all worlds and in every generation, which are the levels of world and soul, and also the level of year, the radiance of the Infinite Light (Or Ein Sof), blessed be He, is drawn forth; as it is written, "there is no place empty of Him" at all.

> The verse goes on, "and Your dominion is in every generation." The maamar reads "worlds" and "generations" as world, soul and year, that is, space, person and time, all filled with the Infinite Light, for, as the Tikkunei Zohar says, "there is no place empty of Him."

9 וא"כ אם היתה כל ההשכלה מלובשת במדות שבלב לא היה ביכולת המדות אוי"ר [אהבה ויראה] כו' להכיל ולהגביל ההשגה כלל

If so, were all the intellectual insight enclothed in the emotive attributes (middos) of the heart, the emotive attributes, love and awe, etc., would not be able to contain and delimit the comprehension at all;

> Since the comprehension is of the Infinite, if all of it entered the emotions they could not hold it at all. Love and awe are limited, and they cannot contain or give shape to what has no limit.

אלא היו מתבטלים ממציאותם, וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] הושיט אצבעו הקטנה[84] ביניהם ושרפן כו' אלא ההשגה המתלבשת במדות היא בחי' הארה מצומצמת מעט מזעיר מהשגה שבמוח הנמשכת להתלבש

rather, they would be nullified out of their existence, as our Sages, of blessed memory, said: "He stretched out His little finger among them and burned them," etc. Rather, the comprehension that is enclothed in the emotive attributes is the level of a contracted glimmer, a tiny bit of the comprehension in the brain, which is drawn to be enclothed

> They would simply cease to exist, as in the Talmud's account (Sanhedrin 38b) of the angels who objected to the creation of man, when G-d "stretched out His little finger among them and burned them." So only a small, contracted glimmer of the mind's comprehension passes into the heart.

בלב מקום המדות והם הם בחי' גידין ועורקים המחברים העצמות עם הבשר כמ"ש להודיע לבני האדם[85] גבורותיו הן הגבורות והצמצומים כמו דרך גידים דקים עד"מ

in the heart, the place of the emotive attributes; and these are the very level of the sinews and blood vessels that connect the bones with the flesh. As it is written, "to make known to the sons of man His mighty acts (gevuros)": these are the restraints (gevuros) and the contractions (tzimtzumim), as though through thin sinews, by way of analogy.

> The channels through which that glimmer passes are the "sinews and blood vessels" that join bones to flesh, intellect to emotion. The Psalm's "to make known to the sons of man His gevuros" is read as the restraints and contractions through which the light passes, as though through thin sinews.

(וענין גידים אלו יי"ל [יש לומר] שזהו בחי' מ"ט שערי בינה[86] שהוא מה שיוצא אור ההשגה ממוח תבונתו ונמשך ומתפשט בלב כמ"ש בד"ה עיני כל.[87,88] גם ע"ד שנתבאר בד"ה כי קרוב אליך הדבר[89,90] בענין מ"ש ובחרת בחיים כו'

(And as for these sinews, it can be said that this is the level of the forty-nine gates of Binah (understanding), which is the light of comprehension going out from the brain of one's understanding and being drawn and spreading into the heart, as is written in the discourse beginning "The eyes of all." Also along the lines of what was explained in the discourse beginning "For the matter is near to you," regarding what is written, "and you shall choose life," etc.,

> The parenthesis suggests that these sinews are the forty-nine gates of Binah, which the Talmud (Rosh Hashanah 21b) says were given to Moshe: the light of understanding going out from the mind and spreading into the heart, as explained in the discourse "The eyes of all." It then adds a parallel from the discourse "For the matter is near to you," on "and you shall choose life."

לאהבה את[91,92] ה' שהבחירה היא בשכלו והאהבה היא בלב והבחירה קודם לאהבה והוא בחי' והשבות אל לבבך[93,94] והיינו ענין מדות שבשכל מ"ט שערי בינה שמהם נמשך ומתפשט במדות שבלב. לחבר הלב עם המוח. ובזהר הרקיע)

"to love Havayah": for the choice is in one's intellect and the love is in the heart, and the choice precedes the love; and this is the level of "and you shall take it to your heart." And this is the matter of the emotive attributes within the intellect, the forty-nine gates of Binah, from which it is drawn and spreads into the emotive attributes in the heart, to connect the heart with the brain. And in Zohar HaRakia)

> There the choice is a decision of the mind, while the love it leads to is in the heart, and the choice comes first: "and you shall take it to your heart." This is the emotion within the intellect, the forty-nine gates of Binah, which spreads into the emotions of the heart and joins heart to mind.

(בראשית נ"א) כ' [כתב] הגידים והעורקים הם צנורות שהם מעבר לאור פנימי הנק' רצון האור הוא רצון והמעבר שהוא הכלי נקרא צנור אותיות רצון. ועיין בפרשה ויחי (רל"ד ב') ע"פ ואגידה לכם:[95,96]

(Bereishis, 51) he writes that the sinews and blood vessels are channels (tzinoros), which are a passageway for the inner light that is called will (ratzon): the light is ratzon, and the passageway, which is the vessel, is called tzinor, the letters of ratzon. And see in Parshas Vayechi (234b), on the verse "and I will tell you (ve'agidah lachem)":

> Zohar HaRakia, a Kabbalistic commentary on the Zohar, says the sinews and vessels are tzinoros, channels for the inner light called ratzon, will: tzinor (צנור) and ratzon (רצון) have the same letters. Ve'agidah shares its letters with gid, a sinew, and the Zohar on Vayechi calls that word "a secret of wisdom," because in it the gimmel and the dalet come together without separation.

SECTION 5 • ¶10–15

Prayer's bones, blood and fat

10 ג ומעתה יובן ענין זה ג"כ בתפלה שכנגד הקרבנות שההתבוננות בגדולת א"ס ב"ה איך דכולא קמיה כלא ממש חשיבי[97] ואין ערוך אליו אפילו כערך טפה מים אוקינוס כנ"ל הוא בחי' העצמות.

3. And now this matter will be understood also in prayer, which corresponds to the offerings. The contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, how "all before Him are considered as truly nothing," and there is no comparison to Him, not even like the proportion of a drop to the waters of the ocean, as mentioned above, is the level of the bones.

> Section 3 applies the analogy to prayer, which corresponds to the offerings. Contemplating how everything before G-d is truly as nothing, less than a drop compared with the ocean, is the "bones" of prayer.

כשההתבוננות היא בבחי' דעת התקועה בחוזק בקביעות תמיד ולא שתהא חולפת ועוברת אחר התפלה רק בהתמדה והעמקה מעומקא דלבא באמת לאמתו

When the contemplation is at the level of knowledge (daas) that is firmly fixed, permanently and constantly, and not such that it passes and goes away after prayer, but with constancy and depth, from the depth of the heart, in absolute truth

> But only if the contemplation is fixed firmly in the mind, a knowledge (daas) that stays constant and does not fade when prayer is over, deep and true, from the depth of the heart.

(וזהו כענין מ"ש במ"א בענין משכיל לאיתן[98] שאיתן הוא קשה[99] וחזק[100] כו') שמהדעת הזה נמשכה הארה דרך גידים דקין לבחי' בשר הנמשכת מבחי' דם הלב

(and this is like the matter of what is written elsewhere regarding "A maskil of Eisan," that eisan is hard and strong, etc.), then from this knowledge a glimmer is drawn, by way of thin sinews, to the level of flesh, which is drawn from the level of the blood of the heart,

> The parenthesis compares "Eisan" in Psalm 89, a word meaning hard and strong, as the Mishnah uses it. From such firm knowledge a glimmer passes through the thin "sinews" to the "flesh," the emotions that come from the blood of the heart.

שהוא מקור המדות שבנה"ב [שבנפש הבהמית] אהבה רעה ותאוות גשמיות ונצוח והתפארות כנ"ל לאכפייא לון ולהפכן לקדושת

which is the source of the emotive attributes (middos) of the animal soul: evil love and physical cravings, and [the urge to] prevail and self-glorification, as mentioned above; to subdue them and to transform them to the holiness of

> This "flesh" is the source of the animal soul's emotions: coarse love, physical cravings, the urge to win and to glorify oneself. The glimmer of knowledge is meant first to subdue them (iskafya) and then to transform them into holiness.

הנה"א [הנפש האלקית] המשכלת ומתבוננת בגדולת א"ס ב"ה וכמ"ש בכל לבבך בשני יצריך[101, 102] שגם היצה"ר [היצר הרע] שמשכנו בלב בחלל השמאלי המלא דם ישוב לאהבתו ית' (ועיין בזהר ויקרא)

the G-dly soul, which understands and contemplates the greatness of the Infinite One, blessed be He. And as it is written, "with all your heart (levavecha)": with both your inclinations; for the evil inclination, too, whose dwelling is in the heart, in the left chamber, which is full of blood, will turn to the love of Him, may He be blessed. (And see the Zohar, Vayikra)

> They are turned to the holiness of the G-dly soul, which understands G-d's greatness. The Mishnah reads "with all your heart (levavecha)," written with a double letter, as "with both your inclinations": even the evil inclination, housed in the blood-filled left chamber of the heart, will turn to love G-d.

(כ"ד[103] א') וברע"מ [וברעיא מהימנא] פ' צו (ל"ג ב')[104] מענין עצם מעצמי ובשר מבשרי[105, 106, 107, 108] ועוד מזה ברע"מ [ברעיא מהימנא] ס"פ תצא (רפ"א[109] א') ובזהר בפ' אחרי (ע"ח[110] א').

(24a), and the Raaya Mehemna, Parshas Tzav (33b), on the matter of "bone of my bones and flesh of my flesh"; and more on this in the Raaya Mehemna, end of Parshas Teitzei (281a), and in the Zohar, Parshas Acharei (78a).

> The Zohar passages cited here discuss "bone of my bones and flesh of my flesh," Adam's words about Chavah, as a pairing of bones and flesh.

ובמ"א בזהר בראשית (כ"ו[111] א') פי' דעצם מעצמי ובשר מבשרי זהו שכינתא עילאה ושכינתא תתאה[112] ועמ"ש מזה בד"ה שיר השירים.[113, 114]

And elsewhere, in the Zohar, Bereishis (26a), it explains that "bone of my bones and flesh of my flesh" is the supernal Shechinah and the lower Shechinah. And see what is written about this in the discourse beginning "The Song of Songs."

> Elsewhere the Zohar on Bereishis explains "bone of my bones" and "flesh of my flesh" as the supernal Shechinah and the lower Shechinah, a theme developed in the Likkutei Torah discourse "The Song of Songs."

וענין זה הוא מבואר בק"ש [בקריאת שמע] שמע ישראל[115] לשון הבנה איך שה' אלקינו הוא אחד ממש ואין עוד מלבדו בשמים ממעל[117, 116] כו'

And this matter is explained in the recital of the Shema: "Hear, O Israel," a term of understanding: how Havayah our G-d is truly One, and there is nothing else besides Him, "in the heavens above," etc.;

> The same idea is in the Shema. Shema, "hear," also means "understand": one is to grasp that Havayah our G-d is truly one, and that nothing else exists besides Him, in the heavens above or on the earth below.

שהחיות הנמשך בשמים ובארץ הוא רק כי ה' אלקינו הוא אלקים[119, 118] בחי' צמצום כו' (וכמ"ש בד"ה אלה תולדות יצחק).[120] וכטפה מים אוקינוס כו'.

for the life-force that is drawn into the heavens and the earth is only because Havayah our G-d is Elokim, the level of tzimtzum (contraction), etc. (And as is written in the discourse beginning "These are the generations of Yitzchak.") And like a drop to the waters of the ocean, etc.

> All the life-force in heaven and earth comes only through Elokim, the Name of contraction, which hides and limits the light. So the life of all the worlds is like a single drop compared with the ocean.

והטפה חיות ההוא היא כלולה ומיוחדת במאצילה ממש בבחי' סוכ"ע שלמעלה מן ההשתלשלות שרוחניות וגשמיות שוין לפניו כחשיכה כאורה[121] שמזה ברוך ונמשך בהשתלשלות המדרגות בבחי' ממכ"ע [ממלא כל עלמין] בחינת שם כבוד מלכותו להיות עילה ועלול רוחניות וגשמיות.

And that drop of life-force is included and united with its Emanator Himself, in the level of the light that encompasses all worlds (sovev kol almin), which is above the chain of descent (hishtalshelus), before Whom spirituality and physicality are equal, "as darkness, so light"; from which it is "blessed" (baruch) and drawn down in the chain of descending levels, in the level of the light that fills all worlds (memalei kol almin), the level of "the Name of the glory of His kingship," so as to be cause and effect, spiritual and physical.

> And even that drop remains one with its source, in the level of sovev, above the chain of worlds, before which "darkness and light are alike." From there it is "blessed," that is, drawn down, as memalei, the light that fills the worlds, called "the Name of the glory of His kingship," so that cause and effect, spiritual and physical, can exist.

11 ואי לזאת ואהבת את[122] ה׳ אלקיך שיהיה הוי׳ ממש אלקיך להיות נכלל באור א״ס ב״ה בתשקוקה וצמאון, ולא יהיה לו חפץ ורצון אחר זולתו ית׳ כלל.

And therefore, "You shall love Havayah your G-d": that Havayah Himself be your G-d, so as to be included in the Infinite Light (Or Ein Sof), blessed be He, with yearning and thirst; and that he have no other desire and will at all apart from Him, may He be blessed.

> Therefore the Torah says, "You shall love Havayah your G-d": that Havayah Himself, and not only the contracted light of Elokim, become "your G-d." One should long and thirst to be absorbed in the Infinite Light and want nothing else at all.

וכמ״ש מי לי בשמים[123] ועמך לא חפצתי כו׳ כי באמת אין עוד מלבדו ולמי יחפוץ זולתו.

As it is written, "Whom do I have in heaven? And besides You I desire nothing," etc.; for in truth there is nothing else besides Him, and whom would one desire apart from Him?

> As the Psalm says, "Whom do I have in heaven? And besides You I desire nothing." Since in truth nothing exists besides Him, there is nothing else to want.

12 והתעוררות אהבה זו בלב איש הוא בחינת דם הקרבן כי מלבד בשר גידין ועצמות שבקרבן שהקריבו ע״ג [על גבי] המזבח עוד הקטירו החלב וזרקו את הדם ע״ג [על גבי] המזבח.

And the arousal of this love in a person's heart is the level of the blood of the offering. For besides the flesh, sinews and bones of the offering, which they offered upon the altar, they also burned the fat and dashed the blood upon the altar.

> This love, aroused in the heart, is the "blood" of the offering. Besides offering the flesh, sinews and bones, the kohanim burned the fat and dashed the blood upon the altar.

וזריקת הדם הוא בחי׳ אהבה עזה הנמשכת מהתבוננות בגדולת א״ס ב״ה במס״נ [במסירות נפש] באחד[124] ממש בדעת התקועה בחוזק

And the dashing of the blood is the level of intense love, which is drawn from contemplation of the greatness of the Infinite One (Ein Sof), blessed be He, with self-sacrifice (mesirus nefesh) in the very "One," with knowledge (daas) that is firmly fixed;

> The dashing of the blood is the intense love that comes from contemplating G-d's greatness: a readiness to give up one's soul at "One" in the Shema, grounded in firmly fixed knowledge.

כי גם אהבה זו היא בחי' רתיחת הדמים (ועמ"ש מענין זה בד"ה בכ"ה בכסלו בפ' וישב בענין דם התמיד קודם להטבת שתי נרות[125] כו')

for this love, too, is the level of the boiling of the blood. (And see what is written on this matter in the discourse beginning "On the twenty-fifth of Kislev," in Parshas Vayeshev, regarding "the blood of the daily offering precedes the trimming of two lamps," etc.)

> This love, too, is a "boiling of the blood," a fire in the heart. The parenthesis points to the discourse for the twenty-fifth of Kislev, which takes up the order of the Temple service in which the blood of the daily offering came before the trimming of two of the Menorah's lamps.

והיינו לפי שהדעת וההתבוננות עצמה שהיא בחי' עצמות היא בחי' קרירות כי המוח מים וליחות כו'.

That is, because the knowledge and the contemplation itself, which is the level of bones, is the level of coolness, for the brain is water and moisture, etc.

> Why is love the "blood" and not the "bones"? Because knowledge and contemplation, the "bones," are cool by nature: the brain is made of water and moisture.

אבל אהבה שבלב מקום משכן הדמים שם יסוד האש והצמאון כו' (ועמ"ש בד"ה והיה לכם לציצית)[126]

But the love in the heart, the dwelling-place of the blood: there is the element of fire, and the thirst, etc. (And see what is written in the discourse beginning "And it shall be for you as tzitzis.")

> Love lives in the heart, the seat of the blood, where the element of fire and thirst is found. The parenthesis points to the discourse "And it shall be for you as tzitzis."

והוא מ חמת התבוננות התקועה בחוזק באמת לאמתו בקרב איש ולב עמוק[127] עד שימסור נפשו ממש באחד שלא יחפוץ חפץ ורצון אחר זולתו

And this is because of contemplation that is firmly fixed, in absolute truth, "within a man, and a deep heart," until he gives over his very soul in "One," so that he desire no other desire and will apart from Him,

> That fire comes from contemplation fixed firmly and truly "within a man, and a deep heart" (Psalms 64:7), until he is ready to give up his soul at "One" and want nothing but G-d.

ית', ואי לזאת תגדל התשוקה והצמאון בלב בהתגלות אהבה כרשפי אש ממש בכל לבבך[128] כל לבו וכל חפצו לאהבת ה' בכלות הנפש ממש

may He be blessed. And therefore the yearning and thirst grow great in the heart, in a revelation of love like actual flashes of fire, "with all your heart": all his heart and all his desire for the love of G-d, with a true expiry of the soul (kelos hanefesh).

> So the yearning and thirst grow into a revealed love like flashes of fire, "with all your heart," all his heart and desire for G-d, to the point of kelos hanefesh, the soul's longing to expire into G-d.

ואח"כ והיו הדברים האלה אשר אנכי מצוך היום על לבבך[129] הוא בחינת הקטר החלב והשמנונית שבבהמה וכן באדם הגשמי כי ירעב[130] לאכול ע"י רתיחת הדמים.

And afterward, "And these words, which I command you today, shall be upon your heart": this is the level of burning the fat and the fatness of the animal. And likewise in the physical person, "when he is hungry" to eat, [it is] through the boiling of the blood.

> After this comes "And these words, which I command you today, shall be upon your heart," which corresponds to burning the fat of the offering. The analogy: a physical person hungers to eat because of the boiling of the blood, as the next paragraph explains.

13 ואח"כ למלא נפשו כי ירעב[131] וממלא רצונו וחפצו אזי נגדל החלב והשמנונית מחמת התענוג אשר השלים חפצו ורצונו

And afterward, "to fill his soul when he is hungry," he fills his will and desire; then the fat and fatness increase, because of the delight that he has fulfilled his desire and will.

> In the body, hunger is followed by eating, which "fills the soul when it is hungry" and satisfies the desire. Then fat builds up, from the pleasure of a desire fulfilled.

וכן עד"מ בעבודה שאחר התשוקה והצמאון אשר יעורר האדם באהבת בכל לבבך זאת ישים אל לבו

And so too, by way of analogy, in [divine] service: after the yearning and thirst that a person will arouse in the love of "with all your heart," this he should take to heart:

> So too in the service of G-d: after the thirst of loving Him "with all your heart," a person should reflect on what the Shema says next.

כי הדברים הן ד"ת [דברי תורה] ומצות הן הם אשר אנכי ממש מצוך ולא בבחי' שם כבוד מלכותו בבחינת ממכ"ע [ממלא כל עלמין] לבד שהוא בחי' שם ולא בחי' עצמיות.

that "the words" are the words of Torah and the mitzvos, and they are the very ones "which I command you," I Myself; and not in the level of "the Name of the glory of His kingship," in the level of the light that fills all worlds (memalei kol almin), alone, which is the level of a name and not the level of essence.

> "The words" are the Torah and the mitzvos, and they are what "I command you," the very "I" of G-d. They are not only "the Name of the glory of His kingship," memalei, the light that fills the worlds; a name is an expression for others, not the essence.

אבל במצות אומרים אשר קדשנו במצותיו שהוא מובדל מגדר עלמין למעלה מן ההשתלשלות בבחי' סוכ"ע.

But over the mitzvos we say, "Who has sanctified us with His commandments," which is separated from the bounds of the worlds, above the chain of descent (hishtalshelus), in the level of the light that encompasses all worlds (sovev kol almin).

> That is why the blessing over a mitzvah says "Who has sanctified us with His commandments." Holiness means being set apart: the mitzvos come from beyond the bounds of the worlds, from sovev, the light that encompasses all worlds.

וזהו קדש ישראל לה'[132] ראשית תבואתה כי התבואה היא בבחי' ממכ"ע [ממלא כל עלמין] בבחי' סדר ההשתלשלות אין לך עשב מלמטה שאין לו מזל[133] כי גבוה מעל גבוה[134] כו' (ועמ"ש בסמוך ע"פ זה).

And this is [the meaning of] "Israel is holy to Havayah, the first of His harvest": for the harvest is in the level of memalei kol almin, in the level of the order of the chain of descent: "there is no blade of grass below that has no mazal," "for one higher than the high," etc. (And see what is written close by on this verse.)

> Jeremiah calls Israel "holy to Havayah, the first of His harvest." A harvest belongs to memalei, the ordered chain of the worlds, in which every blade of grass has its mazal and "one higher than the high" watches over each level.

משא"כ ישראל הן בחי' ראשית תבואתה וקודם להם. לפי שהן בבחי' קדש מפני אשר קדשנו במצותיו.

Whereas Israel are the level of "the first of His harvest," and precede them, because they are in the level of "holy," by virtue of "Who has sanctified us with His commandments."

> Israel is "the first" of that harvest and comes before it, because Israel is "holy," sanctified by the mitzvos, which come from beyond the chain of the worlds.

ובהם נמשך ומתלבש עונג העליון ב"ה[135] הגם שהמצות מלובשים ג"כ בגשמיות זרעים מועד כו' תרומות ומעשרות כו'.

And in them the supernal delight, blessed be He, is drawn and enclothed. Although the mitzvos are also enclothed in physicality, [as in the orders of] Zeraim, Moed, etc., terumos and tithes, etc.,

> The supernal delight, G-d's own pleasure, is drawn down and clothed in them. Yet the mitzvos themselves are clothed in physical things, as the orders of the Mishnah show: seeds, festivals and the rest, terumos and tithes.

הנה ע"ז נאמר פקודי ה' ישרים משמחי לב פי' ישרים שאינם בדרך השתלשלות עו"ע [עילה ועלול] בבחי' הסתר פנים וירידת המדרגות שמתעבה ומתגשם והולך בדרך וסדר התלבשות שמחכמה ושכל אלקות נעשה שכל אנושי

of this it is said, "The precepts of Havayah are upright, gladdening the heart." "Upright" means that they are not by way of the chain of descent of cause and effect, in the level of the hiding of the Face and the descent of the levels, which grows ever coarser and more corporeal by way and order of enclothement, so that from the wisdom and intellect of G-dliness there comes to be human intellect.

> This is why the Psalm says "the precepts of Havayah are upright (yesharim), gladdening the heart." "Upright" means straight: not by the chain of cause and effect, which hides G-d's face and grows coarser at every step, until divine wisdom turns into human intellect.

אבל פקודי ה' הם ישרים שנמשך בהם אור א"ס ב"ה כמו למעלה ממש (וכמ"ש במ"א בפי' לעשות הישר[136] בעיני[137] ה' אלקיך ועי' [ועיין] בזהר בפ' ויקרא דט"ו סע"א [סוף עמוד א]).

But "the precepts of Havayah" are "upright": the Infinite Light (Or Ein Sof), blessed be He, is drawn into them just as it is above. (And as is written elsewhere on the explanation of "to do what is upright in the eyes of Havayah your G-d"; and see the Zohar, Parshas Vayikra, end of 15a.)

> The mitzvos come "straight": the Infinite Light is drawn into them just as it is above. The parenthesis points to an explanation of "to do what is upright in the eyes of Havayah your G-d" and to the Zohar on Vayikra, which speaks of the faces above looking at one another "in a straight way," veering neither right nor left.

כי הן הם חכמתו ורצונו ית' ממש ולכן הם משמחי לב האדם למטה בהגלות נגלות[138] אור א"ס ב"ה.

For they are His very wisdom and will, may He be blessed; and therefore they "gladden the heart" of man below, as the Infinite Light, blessed be He, is openly revealed.

> For the mitzvos are G-d's very wisdom and will. That is why they gladden a person's heart below: in them the Infinite Light is openly revealed.

וכמ"ש ולישרי לב שמחה[139] והיא השמחה הבאה אחר הצמאון שבואהבת לדבקה באור א"ס ב"ה ממש.

And as it is written, "and for the upright of heart, joy." And this is the joy that comes after the thirst of "You shall love," to cleave to the Infinite Light, blessed be He, itself,

> The Psalm says, "for the upright of heart, joy." This is the joy that follows the thirst of "You shall love," the thirst to cleave to the Infinite Light.

כשישים אל לבו שזאת התורה והמצות הגשמיים אשר לפנינו יסודתם בהררי קדש[140] עליון והן בחינת ישרים שאור א"ס ב"ה ממש נגלה בהם למטה כמו למעלה שאין שם הסתר פנים על אור ה' וקדושתו.[141]

when he takes to heart that this Torah, and the physical mitzvos that are before us, have their foundation in the supernal "mountains of holiness," and are the level of "upright," for the Infinite Light, blessed be He, itself, is revealed in them below as above, so that there is no hiding of the Face there over the light of G-d and His holiness.

> The joy comes when a person takes to heart that the Torah and the physical mitzvos before him are founded on the supernal "mountains of holiness," and that the Infinite Light is revealed in them below as above, with nothing hiding G-d's face.

14 ובזה ימלא נפשו כי ירעב וישלים חפצו ורצונו בעסק וקיום המצות ות"ת [ותלמוד תורה] כנגד כולם[142, 143] כי הם אשר אנכי ממש מצוך והיינו היום דוקא בחי' היום לעשותם[144]

And with this he will "fill his soul when he is hungry," and fulfill his desire and will, in engaging in and keeping the mitzvos, and Torah study, which is equal to them all; for they are what "I command you," I Myself. And this is "today" specifically, the level of "today, to do them,"

> With the mitzvos, and Torah study, which the Mishnah (Peah 1:1) says is equal to them all, a person "fills his soul" and satisfies his longing, for they are what "I command you," G-d Himself. This is why the Torah says "today, to do them": the emphasis is on the doing.

כי בבחי' היום לעשותם נמשך דוקא מאור א"ס ב"ה הסוכ"ע שלמעלה מגדר ההשתלשלות כי עשייה היא לעילא[145, 146] (כמ"ש בזהר פ' בהר דק"ח ע"ב ובפ' וירא דקט"ו ע"א).[147]

for in the level of "today, to do them" there is drawn specifically from the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), which is above the bounds of the chain of descent (hishtalshelus); for "the doing is on high" (as is written in the Zohar, Parshas Behar, 108b, and in Parshas Vayera, 115a).

> Actual doing draws from sovev, the light that encompasses all worlds, which is above the chain of descent. The Zohar says "the doing is on high": on Behar it puts doing above hearing, and on Vayera it says that G-d's "doing" for Sarah is higher than His "remembering" her.

ופי׳ הענין כי הנה דרך השתלשלות עילה ועלול בלבד[148] לא היה נשתלשל עד עולם העשייה גשמי[149] כי התהוות גשמיות העולם וחומריותו לא נתהווה מרוחניות ואין הרוחניות פועל הגשמיות.

And the explanation of the matter: by way of the chain of descent of cause and effect alone, it would not have descended as far as the physical World of Asiyah (Action); for the coming into being of the world's physicality and materiality did not come into being from spirituality, and spirituality does not produce physicality.

> The reason is that the chain of cause and effect alone could never have reached a physical world. Physical matter cannot come out of the spiritual; spiritual causes do not produce physical things.

אלא כמארז״ל [כמאמר רבותינו זכרונם לברכה][150] אין לך עשב מלמטה שאין לו מזל מלמעלה שמכה בו ואומר לו גדל שהגידול של צמח האדמה מכח הצומח אשר בארץ הוא ע״י המזל.

Rather, as our Sages, of blessed memory, said: "There is no blade of grass below that has no mazal above that strikes it and says to it, 'Grow!'" For the growth of the earth's vegetation, from the power of growth that is in the earth, is through the mazal.

> The Midrash says each blade of grass has a mazal that "strikes it and tells it, Grow!" But the mazal only governs the growing, through the power of growth already in the earth.

אבל התהוות צמח האדמה ועשב הגשמי ממש אינו ע״י המזל כלל רק הוא כח האלקי אור א״ס ב״ה ממש הסוכ״ע שלפניו רוחניות וגשמיות שוין וכשם

But the coming into being of the earth's vegetation and of the actual physical grass is not through the mazal at all; rather, it is the G-dly power, the Infinite Light, blessed be He, itself, the light that encompasses all worlds, before Whom spirituality and physicality are equal. And just as

> The very existence of the plant and the physical grass does not come from the mazal at all. It comes directly from the G-dly power, the Infinite Light itself, sovev, before which spiritual and physical are alike.

שהוא פעל ועשה רוחניות מאין ליש כך פעל ועשה את הגשמיות מאין ממש ליש לכן בע״מ [בעשרה מאמרות] כתיב והיו למארת[151] וכתיב ויעש אלקים את שני המאורות[152] הגדולים.[153]

He brought about and made spirituality from nothing to something, so He brought about and made the physical from absolute nothing to something. Therefore, in the Ten Utterances it is written, "And let them be for luminaries," and it is written, "And G-d made the two great luminaries."

> Just as He made the spiritual from nothing, He made the physical from nothing. So in the account of creation the luminaries are first spoken into being, "let them be for luminaries," and then "G-d made the two great luminaries": a separate act for their physical existence.

15 וכן יהי רקיע[155, 154] ויעש אלקים את הרקיע.[157, 156] תוצא הארץ נפש חיה.[158] ויעש אלקים את חית[159] הארץ.[160] שעל הרוחניות נאמר יהי.

And likewise, "Let there be a firmament," and "G-d made the firmament"; "Let the earth bring forth living creatures," and "G-d made the beasts of the earth." For of the spiritual it is said "Let there be,"

> The same pattern recurs in the account of creation: "Let there be a firmament," then "G-d made the firmament"; "Let the earth bring forth living creatures," then "G-d made the beasts of the earth." "Let there be" speaks of the spiritual.

ועל הגשמיות ויעש. שהיתה עשיה בפ"ע [בפני עצמו] לגשמיות. שבמאמר שנבראו הרוחניות לא נתהווה הגשמיות (ועמ"ש מזה במ"א בד"ה יביאו לבוש מלכות[162, 161] ובאגה"ק [ובאגרת הקודש] ד"ה איהו וחיוהי)[163]

and of the physical, "And He made": for there was a separate making for the physical, since through the utterance by which the spiritual was created, the physical did not come into being. (And see what is written about this elsewhere, in the discourse beginning "Let them bring royal apparel," and in Iggeres HaKodesh, the discourse beginning "He and His life-forces.")

> "And He made" speaks of the physical: a separate act, because the utterance that created the spiritual did not bring the physical into being. The parenthesis points to the Torah Ohr discourse "Let them bring royal apparel" and to Iggeres HaKodesh 20.

ולזאת ישמח לבב אנוש[164] אף גילת ורנן[165] בעשותו א' ממצות ה' המלובשות בגשמיות דוקא שהוא אור א"ס ב"ה הסוכ"ע ממש. ובודאי כדאי הוא הדבר הזה לרוות צמאונו ותשוקתו שבואהבת:

And therefore "the heart of man will rejoice," "indeed with joy and singing," when he performs one of G-d's mitzvos, which are enclothed specifically in physicality, which is the Infinite Light (Or Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), itself. And this is certainly a thing worthy to quench his thirst and yearning of "You shall love."

> So when a person does a mitzvah, which is clothed specifically in physical things, his heart should rejoice and sing, for in it is the very light of sovev. This is worthy to quench the thirst of "You shall love."

SECTION 6 • ¶16–20

Compassion: the lamb, Rachel and Moshe

16 ד אך זאת עוד אחת היא הדרך המביאה להיות גילוי נה"א [נפש האלקית] המשכלת ומתבוננת בגדולת אור א"ס ב"ה שיהא פועל ישועות[166] בקרב איש ולב עמוק[167] לאהבה את ה' בכל לבבך

4. But there is yet one more thing. The path that leads to the revelation of the G-dly soul, which understands and contemplates the greatness of the Infinite Light (Or Ein Sof), blessed be He, so that it "work salvations" "within a man and a deep heart," to love G-d "with all your heart,"

> Section 4 adds one more path for awakening the G-dly soul, so that its understanding of G-d's greatness can "work salvations" deep within a person and bring him to love G-d "with all your heart."

ממש ושיהא גם כח המתאוה שבנה"ב [שבנפש הבהמית] מתהפך וישוב ג"כ לאהבת ה' היא בחינת רחמנות לעורר רחמים רבים על ניצוץ אלקות שבנפשו שירד מאיגרא רמה[168] כו' להתלבש בגוף ונה"ב [ונפש הבהמית] לזון ולפרנס בצרכי הגוף אכילה ושתיה כו'.

truly; and so that the desiring power of the animal soul, too, be transformed and also turn to the love of G-d: this is the level of compassion (rachmanus), to arouse great mercy upon the spark of G-dliness in one's soul, which descended "from a lofty roof," etc., to be enclothed in a body and an animal soul, to nourish and sustain [it] with the needs of the body, eating and drinking, etc.

> The aim includes turning even the animal soul's power of desire toward love of G-d. The path is compassion: arousing great mercy for the spark of G-dliness in one's soul, which fell "from a lofty roof" into a body and an animal soul, to busy itself with eating, drinking and the body's other needs.

17 וע"ז תקנו בפסוד"ז [בפסוקי דזמרה] לומר והוא רחום[169] ב"פ [ב' פעמים]. וגם בברכת יוצר אומרים ברחמיך הרבים רחם עלינו. ופי' ברחמיך לפי שכל דרך איש ישר בעיניו[170] ודומה לו שכך היא המדה הנכונה.

And for this [the Sages] instituted in Pesukei deZimra (the Verses of Praise) to say "And He, being merciful" twice. And also in the blessing of Yotzer we say, "In Your great mercy, have mercy on us." And the meaning of "In Your mercy" is: because "every way of a man is right in his own eyes," and it seems to him that such is the proper measure,

> That is why the Sages placed "And He, being merciful" twice in Pesukei deZimra, and why the blessing of Yotzer asks, "In Your great mercy, have mercy on us." We need G-d's mercy because "every way of a man is right in his own eyes": each person thinks his own measure is the proper one.

וכך היא חובתו להשתמש בצרכי הגוף איש לפי ערכו במדה שאדם מודד לעצמו כך צריך לו ולא סגי בלא"ה [בלאו הכי].

and that such is his obligation, to make use of the needs of the body, each man according to his standing, in the measure that a person measures out for himself: so much he needs, and he cannot do without it.

> He feels that this is his duty: to attend to the body's needs according to his standing, in the measure he sets for himself, and that he cannot do otherwise.

אכן זאת הוא רוח אנוש בשגם הוא בשר[171] אבל לגבי קוב"ה [קודשא בריך הוא] הנה ירידה גדולה היא מאד לא"ס ותכלית.

Indeed, this is the spirit of man, "since he, too, is flesh." But in relation to the Holy One, blessed be He, it is a very great descent, without end or limit.

> This is human thinking, "since he, too, is flesh." But in relation to G-d, the soul's absorption in bodily needs is a descent beyond all measure.

18 ורחמי ה' מרובים מאד. על ירידה הגדולה הזאת. ולזאת אנו מבקשים רחמי שמים המרובים ואומרים הגם שלפי שכלנו הדל אין אנו מרגישים הרחמנות.

And G-d's mercy is very abundant over this great descent. And therefore we ask for the abundant mercy of Heaven and say: although, according to our meager intellect, we do not feel the compassion,

> G-d's mercy is great over this great descent, and so we ask Heaven for its abundant mercy. With our limited minds we do not feel how much pity the soul's fall deserves.

מ"מ ברחמיך הרבים רחם עלינו וגדול כח רחמנות זו לעורר את האהבה שבלב ונפש הבהמית ע"י בינה ודעת דנה"א [דנפש האלקית] המשכלת בגדולת ה'.

nevertheless, "In Your great mercy, have mercy on us." And great is the power of this compassion to arouse the love in the heart and the animal soul, through the understanding (binah) and knowledge (daas) of the G-dly soul, which understands the greatness of G-d.

> Still we say, "In Your great mercy, have mercy on us." This compassion has great power: it can awaken love in the heart and even in the animal soul, through the understanding and knowledge of the G-dly soul.

וכמאמר אבינו אב הרחמן המרחם רחם נא עלינו ותן בלבנו בינה כו' (ועמ"ש בשה"ש [בשיר השירים] בד"ה קול דודי[172, 173] הנזכר לעיל בענין מצה ומרור כו' ובפ' במדבר סד"ה וידבר[174] בענין למשפחותם לבית אבותם.[175]

And as in the saying, "Our Father, merciful Father, Who acts mercifully, please have mercy on us and put understanding into our hearts," etc. (And see what is written in Shir HaShirim, in the discourse beginning "The voice of my beloved," mentioned above, regarding matzah and maror, etc.; and in Parshas Bamidbar, at the end of the discourse beginning "And He spoke," regarding "by their families, by their fathers' house."

> The blessing Ahavah Rabbah likewise asks the "merciful Father" to have mercy and "put understanding into our hearts": mercy that brings understanding. The parenthesis points to the discourse "The voice of my beloved" on matzah and maror, and to the end of the discourse "And He spoke" in Bamidbar.

ועמ"ש ע"פ כנשר יעיר[176, 177] כו' וזהו ואשא אתכם על כנפי נשרים[178] שהוא בחי' מדת הרחמים שעי"ז דייקא ואביא אתכם אלי ממש)

And see what is written on the verse "As an eagle rouses," etc.; and this is "And I bore you on eagles' wings," which is the level of the attribute of mercy, for through this specifically, "and I brought you to Me," truly.)

> It also points to the explanation of "As an eagle rouses its nest." "I bore you on eagles' wings" is the attribute of mercy, and through it specifically G-d "brought you to Me."

וזהו ענין קרבן התמיד[179] שבא מן הכבשים כי הכבשים יש בהם בחי' רחמנות וקולן קול רחמים.[180]

And this is the matter of the daily offering coming from the lambs: for lambs have in them the level of compassion, and their voice is a voice of mercy.

> This is why the daily offering is a lamb: lambs embody compassion, and their bleating is a voice that evokes mercy.

והרחמנות הוא כמ"ש כרחל לפני גוזזיה[181] נאלמה וענין גוזזיה הוא כי הנה הכבש יש לו צמר בעורו והעור הוא המפסיק בין הבשר והצמר.

And the compassion is as it is written, "like a ewe (rachel) that is dumb before her shearers." And the matter of "her shearers" is this: the lamb has wool on its skin, and the skin is what separates between the flesh and the wool.

> Isaiah describes the sufferer as "a ewe (rachel) that is dumb before her shearers." The lamb's skin is what stands between its flesh and its wool.

כי מן הבשר עצמו א"א לצמוח שערות הצמר כ"א ע"י הפסק העור. ויובן זה למעלה

For from the flesh itself the hairs of the wool cannot grow, but only through the separation of the skin. And this will be understood above:

> Wool cannot grow from the flesh directly, only through the skin that separates them. The same structure exists above.

כי ענין שערות הם הן צרופי אותיות המתלבשות בבי"ע להיות מאין יש ודבר נפרד והתהוות בחי' צרופי אותיות להיות עולמות הנפרדים הוא ע"י מסך מבדיל בחי' רקיע[182]

for the matter of hairs is the combinations of letters that are enclothed in [the Worlds of] Beriah, Yetzirah and Asiyah, to be, from nothing, a "something" and a separate thing; and the coming into being of the level of the combinations of letters as separate worlds is through a dividing screen, the level of a firmament (rakia)

> The "hairs" above are the combinations of letters clothed in the worlds of Beriah, Yetzirah and Asiyah, which bring beings into existence as separate "somethings." Letters can form separate worlds only through a dividing screen, a "firmament," as the skin divides the flesh from the wool.

(ועמ"ש מזה בפ' לך לך בד"ה והבדילה[183] הפרוכת[184] ובד"ה פתח אליהו[186, 185] בפ' וירא) וגוזזים השערות[187] הן המפרידים בחי' צרופי אותיות הנ"ל משרשם

(and see what is written about this in Parshas Lech Lecha, in the discourse beginning "And the curtain shall divide," and in the discourse beginning "Eliyahu opened," in Parshas Vayera). And the shearers of the hairs are those that separate the level of the combinations of letters mentioned above from their root,

> The parenthesis points to two Torah Ohr discourses, on "And the curtain shall divide" and on "Eliyahu opened." The "shearers" are whatever cuts these letters off from their root.

שהם דבוקים ומיוחדים באלקות ממש להיות בבחי' נפרדים ממש ללכת אחר חיות הגוף ונה"ב [ונפש הבהמית] בלבד ותמו ונכרתו משרשם עד שנראה העוה"ז הגשמי ליש ודבר נפרד ממש כו'

in which they are attached and united with G-dliness itself, so that they be in the level of things truly separate, going after the life of the body and the animal soul alone; and they come to an end and are cut off from their root, until this physical world appears as a "something" and a truly separate thing, etc.

> In their root the letters are joined and united with G-dliness itself. Cut off, they become truly separate and follow only the life of the body and the animal soul, until this physical world looks like a "something," a truly separate thing.

(ועמ"ש מזה בד"ה והיה אור הלבנה[189, 188] בפ' צו) וע"י כן נאמר ורחל עקרה[190] שאינה מולדת בחי' אוי"ר [אהבה ויראה] כו'.

(And see what is written about this in the discourse beginning "And the light of the moon shall be," in Parshas Tzav.) And because of this it is said, "And Rachel was barren": that she does not give birth to the level of love and awe, etc.,

> The parenthesis points to the discourse "And the light of the moon shall be" in Tzav. Because of this cutting off, "Rachel was barren": she does not give birth to love and awe.

שהן בחי' הבנים כו'. לפי שרחל לפני גוזזיה נאלמה לכך היא בחי' עקרה שאינה מולדת ולזה תיקנו בתקון חצות תקון רחל לעורר בכיה ורחמנות.

which are the level of the children, etc. Because "a ewe (rachel) is dumb before her shearers," therefore she is the level of a barren woman who does not give birth. And for this [reason] they instituted in Tikkun Chatzos (the Midnight Rite) Tikkun Rachel, to arouse weeping and compassion.

> Love and awe are the soul's "children." Because "a ewe (rachel) is dumb before her shearers," she is barren, and so the Midnight Rite (Tikkun Chatzos) begins with Tikkun Rachel, to arouse weeping and compassion.

וכמ"ש רחל מבכה[191] וכו' ואח"כ תקון לאה היא אם הבנים שמחה[192] שהיא השמחה הבאה אחר לידת האהבה כשנעשית אם הבנים. שאז תתענג[193] כו'.

And as it is written, "Rachel weeps," etc. And afterward, Tikkun Leah: she is "a joyful mother of children," which is the joy that comes after the birth of the love, when she becomes the mother of children; for then she will delight, etc.

> As Jeremiah says, "Rachel weeps for her children." Then comes Tikkun Leah, "a joyful mother of children": the joy that follows once love is born. The Kehot note compares "then you shall delight in Havayah" (Isaiah 58:14).

19 והנה בחי' כבש ורחמנות היא בחי' יעקב שהיה רועה צאן לבן. גם מרע"ה [משה רבינו עליו השלום] היה רועה צאן יתרו.[194] אך איתא בזהר משה מלגיו[196, 195] שהוא רע"מ [רעיא מהימנא] ויעקב מלבר.

Now, the level of the lamb and of compassion is the level of Yaakov, who was a shepherd of Lavan's flock. Moshe our teacher, peace be upon him, too, was a shepherd of Yisro's flock. However, it is stated in the Zohar: Moshe is within, for he is the Faithful Shepherd (Raaya Mehemna), and Yaakov is without.

> The lamb and compassion belong to Yaakov, who tended Lavan's sheep; Moshe too tended Yisro's flock. But "Moshe is within and Yaakov without": Moshe, the Faithful Shepherd, is the inner dimension of Yaakov. The Kehot note says this is not found in the Zohar itself but in the Tikkunei Zohar (Tikkun 13).

והענין כי הנה התעוררות רחמנות זו היא מצד הדעת שהיא השגה בגדולת אור א"ס ב"כ שכשמו כן הוא אין לו סוף כו'

And the explanation is that the arousal of this compassion comes from the side of knowledge (daas), which is comprehension of the greatness of the Infinite Light (Or Ein Sof), blessed be He, which, as is its name, so it is: it has no end, etc.,

> The arousal of compassion comes from knowledge (daas): understanding the greatness of the Infinite Light, which, as its name says, has no end.

ואין ערוך אליו וכו' אשר לזאת כשישים אל לבו ששם היתה נשמתו כלולה במאצילה ב"ה

and there is no comparison to Him, etc. Therefore, when he takes to heart that there his soul was included in its Emanator, blessed be He,

> Nothing compares to Him. A person should take to heart that his soul was once included there, in its Emanator, before it came down.

טרם ירידתה וירדה פלאים מטה מטה יעורר רחמים רבים בלבו מאד מאד על גודל עוצם הירידה. משא"כ כשאין בו דעת כל דרך איש ישר בעיניו.[197, 198]

before its descent, and it has descended wondrously, lower and lower, he will arouse exceedingly great mercy in his heart over the greatness and enormity of the descent. Whereas when he has no knowledge, "every way of a man is right in his own eyes."

> Seeing how astonishingly low it has fallen, he will feel great pity in his heart for the depth of that fall. Without such knowledge, "every way of a man is right in his own eyes," and he feels nothing.

20 וכמאמר ברחמיך הרבים כו' וכנ"ל. והנה המשכת הדעת בנש"י [בנשמות ישראל] הוא ע"י משה רע"מ [רעיא מהימנא] כי משה הוא שושבינא דמלכא[199, 200] ועי"ז נמשך להיות בחי' יעקב בחי' הרחמנות.

And as in the saying, "In Your great mercy," etc., as above. Now, the drawing of knowledge (daas) into the souls of Israel is through Moshe, the Faithful Shepherd (Raaya Mehemna); for Moshe is the King's groomsman (shushvina d'Malka), and through this it is drawn so that there be the level of Yaakov, the level of compassion.

> As the prayer says, "In Your great mercy." Knowledge is drawn into the souls of Israel by Moshe, the Faithful Shepherd, whom the Zohar calls "the King's groomsman," and through it comes Yaakov's quality, compassion.

וזהו משה מלגיו ויעקב מלבר (ועמ"ש ע"פ ואלה[201] המשפטים אשר תשים לפניהם[202] כו' ע"ש. וע"פ שניך כעדר הרחלים[203, 204] ועי' עוד מענין משה ויעקב[205, 206] בזהר פי' בלק דקפ"ז ע"ב[207] ובפי' ויצא דקנ"ב ע"ב).

And this is "Moshe within and Yaakov without." (And see what is written on the verse "And these are the ordinances that you shall set before them," etc.; see there. And on the verse "Your teeth are like a flock of ewes." And see further on the matter of Moshe and Yaakov in the Zohar, Parshas Balak, 187b, and in Parshas Vayetzei, 152b.)

> That is "Moshe within and Yaakov without": Moshe's knowledge is the inner source of Yaakov's compassion. The parenthesis lists discourses on "And these are the ordinances" and "Your teeth are like a flock of ewes," and Zohar passages on Balak and Vayetzei that compare Moshe and Yaakov.

וזהו ענין שנאמר זה האשה אשר תקריבו[208] לשון רבים כי הקרבת הכבש הוא בחי' הרחמנות הוא מצוה לכל ישראל רק שנקרב ע"י הכהן אהרן שושבינא דמטרוניתא.

And this is the matter of what is said, "This is the fire-offering that you shall offer," in the plural: for the offering of the lamb, the level of compassion, is a mitzvah for all Israel, only that it is offered through the kohen, Aharon, the Queen's groomsman (shushvina d'Matronisa).

> Now the plural of the opening verse, "that you shall offer," is explained. Offering the lamb, compassion, is a mitzvah for all Israel, though it is carried out by the kohen, Aharon, whom the Zohar calls "the Queen's groomsman."

משא"כ לעשות את הכבש שהוא התעוררות והתהוות בחי' הרחמנות לעשות בנפשו כתיב תעשה לשון יחיד וקאי על מרע"ה [משה רבינו עליו השלום] עצמו

Whereas of "making" the lamb, which is the arousal and bringing into being of the level of compassion, to make [it] in one's soul, it is written "you shall make," in the singular; and this refers to Moshe our teacher, peace be upon him, himself,

> But "making" the lamb, bringing compassion into being in the soul, is said in the singular, "you shall make," because it refers to Moshe himself.

שהוא היה עושה וממשיך הדעת בנש"י [בנשמות ישראל] לעשות ולעורר את הרחמנות בכדי שיבא לואהבת ה' בכל לבבך בכלות הנפש ממש

for he would make and draw the knowledge into the souls of Israel, to make and arouse the compassion, so that one come to "You shall love Havayah with all your heart," with a true expiry of the soul.

> Moshe "made" compassion by drawing knowledge into the souls of Israel, so that they would come to love G-d "with all your heart," to the point of the soul's expiry.

וזהו עולה בבחי' ריח ואח"כ ניחוח לשון נחות דרגא[209] שהן המשכת אור א"ס ב"ה בצרופי אותיות התפלה רופא חולים כו' ומברך השנים כו' שהן בחי' שערות הצמר הנמשכין מן העור לבלתי היות בבחי' נפרד.

And this ascends in the level of "fragrance" (rei'ach); and afterward, nicho'ach, a term of descending a level (nechos darga), which is the drawing of the Infinite Light (Or Ein Sof), blessed be He, into the combinations of the letters of prayer, "Who heals the sick," etc., and "Who blesses the years," etc.; these are the level of the hairs of the wool, drawn from the skin, so as not to be in the level of separateness.

> This love rises as rei'ach, "fragrance." Then comes nicho'ach, read as nechos darga, "coming down a level": the Infinite Light descends into the letters of prayer's requests, "Who heals the sick," "Who blesses the years." These are the wool's hairs, drawn through the skin yet not separate.

וע"ז אמר שסנד"ל [שסנדלפון] קושר כתרים לקונו[211, 210] מצרופי אותיות התפלה שנעשה בחי' תענוג וכתר ממש ודי"ל [ודי למבין].

And of this it was said that Sandalfon ties crowns for his Maker from the combinations of the letters of prayer, which becomes the level of delight and of an actual crown (keser). And this suffices for one who understands.

> Of this the Talmud says that Sandalfon ties crowns for his Maker from the prayers: the letters become delight and a true crown (keser) for G-d. The text leaves the rest to the understanding reader.

(ועמ"ש מזה בד"ה נר חנוכה[212] כו' ומזוזה מימין[213] ובד"ה מה יפו פעמיך[214] בנעלים[215] ועמ"ש עוד מענין כבש בפ' אמור בביאור ע"פ והניף[216] הכהן אותם על לחם הביכורים):[217]

(And see what is written about this in the discourse beginning "The Chanukah lamp," etc., "and the mezuzah on the right," and in the discourse beginning "How beautiful are your steps in sandals"; and see further on the matter of the lamb in Parshas Emor, in the explanation on the verse "And the kohen shall wave them with the bread of the first fruits"):

> The parenthesis points to the discourses on the Chanukah lamp and the mezuzah, on "How beautiful are your steps in sandals," and on the lamb in the explanation of "And the kohen shall wave them" in Emor.

SECTION 7 • ¶21–22

Further reasons for the lamb

21 ועוי"ל [ועוד יש לומר] בענין שהתמיד בא מהכבשים דוקא דהנה יש ב' בחי' צדיקים ובעלי תשובה ואע"ג [ואף על גב] שארז"ל [שאמרו רבותינו זכרונם לברכה] במקום שבעלי תשובה עומדים אין צדיקים גמורים יכולים לעמוד

And one may further say regarding [the fact] that the daily offering came specifically from the lambs: there are two levels, tzaddikim and baalei teshuvah (those who return). And although our Sages, of blessed memory, said, "In the place where baalei teshuvah stand, perfect tzaddikim cannot stand,"

> One may add another reason the daily offering was a lamb. There are two kinds of servants of G-d, tzaddikim and baalei teshuvah, those who return, and the Talmud says that "where baalei teshuvah stand, perfect tzaddikim cannot stand."

והיינו משום דבחילא יתיר[218] מ"מ לפעמים מצינו ג"כ שבחי' צדיקים גבוה יותר כמאמר במי נמלך בנשמותיהם של צדיקים[219] ועיין בגמרא ספ"ה דברכות[220] וגם כי הצדיק אינו מתיירא מיניקת החיצונים.[221]

and this is because [they come] with greater strength, nevertheless at times we also find that the level of tzaddikim is higher, as in the saying, "With whom did He take counsel? With the souls of the tzaddikim"; and see the Gemara, end of chapter 5 of Berachos. And also, the tzaddik does not fear the drawing of nurture by the external forces.

> Their advantage is that they come "with greater strength," as the Zohar puts it. Yet at times the tzaddikim are higher: G-d "took counsel with the souls of the tzaddikim," and the Gemara at the end of chapter 5 of Berachos records the view that perfect tzaddikim are higher. Also, the tzaddik need not fear that the external forces will draw nurture from him.

22 ועד"ז י"ל [יש לומר] בחי' כבש לגבי פר כי הפר יש לו כח וגבורה יותר וזהו כמו העלאה דתשובה בחילא יתיר ולכן נסכיו ג"כ מרובים יותר ועמ"ש מזה בפ' שלח סד"ה ענין הנסכים.

And along these lines it can be said [of] the level of the lamb relative to the bull: for the bull has more strength and might, and this is like the elevation of teshuvah (return), "with greater strength"; and therefore its libations, too, are more numerous. And see what is written about this in Parshas Shelach, at the end of the discourse beginning "The matter of the libations."

> Along the same lines the lamb can be compared with the bull. The bull has more strength, like teshuvah, which comes "with greater strength," and so its libations are larger; Likkutei Torah on Shelach discusses this at the end of the discourse on the libations.

אבל עכ"ז [עם כל זה] מעלת הכבש שיש לו צמר בעורו שמהם הלבושים רומז למצות שנקי' לבושים[222] וגם התורה נמשכה מבחי' ושער רישיה כעמר נקא[223] לכן רומז לבחי' צדיק.

But nevertheless, the advantage of the lamb, that it has wool on its skin, from which [come] garments, alludes to the mitzvos, which are called garments; and also, the Torah is drawn from the level of "and the hair of His head like pure wool"; therefore it alludes to the level of a tzaddik.

> But the lamb has its own advantage: wool on its skin, from which garments are made, alluding to the mitzvos, which are called the soul's garments. The Torah too is drawn from "the hair of His head like pure wool," Daniel's vision of the Ancient of Days, and so the lamb alludes to the tzaddik.

וזהו ורעו כבשים[224] (ישעי' [ישעיה] ה' י"ז) כבשים ללבושך[225] (משלי כ"ז כ"ו). ולכן לגבי קרבן התמיד צ"ל כבש דוקא כי תשובה אינו אלא לפי שעה.

And this is "and lambs shall graze" (Isaiah 5:17), "lambs for your clothing" (Proverbs 27:26). And therefore, regarding the daily offering, it must be a lamb specifically: for teshuvah is only for the time being,

> So Isaiah speaks of lambs grazing and Proverbs of "lambs for your clothing." The daily offering must be a lamb because teshuvah is only for a time, after a lapse.

אבל בתמידית צ"ל בחי' צדיק וכמ"ש סד"ה שובה ישראל[227, 226] גבי קחו עמכם דברים[228] וגבי כי עמך הסליחה למען תורא.[229]

but in constancy there must be the level of a tzaddik; as is written at the end of the discourse beginning "Return, O Israel," regarding "Take words with you," and regarding "For with You is forgiveness, that You may be feared."

> Constancy, tamid, belongs to the tzaddik. This is explained at the end of the discourse "Return, O Israel," on "Take words with you" and on "For with You is forgiveness, that You may be feared."

גם כבש י"ל [יש לומר] מלשון ומלאו את הארץ וכבשוה.[230] ונכבשה הארץ. וכך הצדיק כובש את[231] היצה"ר [היצר הרע].[232]

Also, keves (lamb) can be said [to come] from the term [in] "and fill the earth and subdue it (vechivshuha)," and "and the land shall be subdued." And so the tzaddik subdues the evil inclination.

> Keves, "lamb," can also come from kavash, "to subdue," as in "fill the earth and subdue it" and "the land shall be subdued." So the tzaddik subdues his evil inclination, as the Mishnah says, "Who is mighty? One who subdues his inclination."

וגם להפך שהוא נכבש לפני הקב"ה ומבטל רצונו אליו ית' ונכבשה הארץ לפני[233] ה' (במדבר ל"ב כ"ב).

And also the reverse: that he is subdued before the Holy One, blessed be He, and nullifies his will to Him, may He be blessed: "and the land shall be subdued before Havayah" (Numbers 32:22);

> And in the other direction: the tzaddik himself is subdued before G-d and sets aside his will for His, as in "the land shall be subdued before Havayah."

ואני ככבש אלוף[234] (ירמיה י"א). ועיין בתו"א [בתורה אור] בד"ה ותוסף אסתר[235] ובד"ה אם לא תדעי לך[236] בענין ורחל היתה יפת תואר.[237]

"And I was like a docile lamb" (Jeremiah 11). And see in Torah Ohr, in the discourse beginning "And Esther once again," and in the discourse beginning "If you do not know," regarding "And Rachel was of beautiful form."

> Jeremiah says, "I was like a docile lamb." The text points to two Torah Ohr discourses, "And Esther once again" and "If you do not know," on Rachel's beauty.

גם הוא מן הנעלבים ואינן עולבים[238] בחי' כרחל לפני גוזזיה נאלמה.[239] ובגמ' [ובגמרא] (פ"ב [פרק ב'] דחגיגה ד"ג ע"א)

Also, he is of "those who are insulted but do not insult," the level of "like a ewe that is dumb before her shearers." And in the Gemara (chapter 2 of Chagigah, 13a),

> The tzaddik is also among "those who are insulted but do not insult" (Shabbos 88b), like "a ewe that is dumb before her shearers." A further meaning of keves comes from the Talmud in Chagigah.

ע"פ כבשים ללבושך אמרו דברים שהם כבשונו של עולם יהיו תחת לבושך[240] ופרש"י [ופירש רש"י / ופירוש רש"י] סתרו של עולם.

on the verse "lambs (kevasim) for your clothing," they said: "Matters that are the hidden things (kivshono) of the world shall be under your garment"; and Rashi explains: the secret of the world.

> The Talmud reads "lambs (kevasim) for your clothing" as "matters that are the kivshono of the world, its hidden things, shall be under your garment," kept covered; Rashi explains kivshono as "the secret of the world."

כמו רישא בכבשא (חולין דצ"ג ב'). בהדי כבשי דרחמנא למה לך[241] (ברכות ד"י [ד' יסודות]) ממני יצאו[242] כבושין (מכות כ"ג ב').

As in "the head in pickling brine (kivsha)" (Chullin 93b); "What have you to do with the hidden matters (kavshei) of the Merciful One?" (Berachos 10a); "From Me went forth the hidden matters (kevushin)" (Makkos 23b).

> The root kavash means hidden or covered in other Talmudic phrases too: a head immersed in pickling brine, "the hidden matters of the Merciful One" that Yeshayahu told Chizkiyahu not to probe, and the heavenly voice's "from Me went forth the hidden matters."

ופי' סתרו של עולם היינו כי אורייתא סתים וגליא וקוב"ה [וקודשא בריך הוא] סתים וגליא[243] והנה בחינת ז"א נק' גליא לגבי ע"י [עתיק יומין]

And the meaning of "the secret of the world" is this: for "the Torah is hidden and revealed, and the Holy One, blessed be He, is hidden and revealed." Now, the level of Z'eir Anpin is called "revealed" relative to Atik Yomin;

> "The secret of the world" is explained by the Zohar's saying that the Torah and the Holy One are each both hidden and revealed. Z'eir Anpin, the emotive attributes of Atzilus, is the "revealed" compared with Atik Yomin, the hidden "Ancient of Days."

ולכן נק' חסד דז"א חסד דלבר וחסד דע"י [דעתיק יומין] נק' חסד דלגאו[244] (באד"ר [באדרא רבא] דקל"ג ב'). וההמשכה מבחי' ע"י [עתיק יומין] נק' כבשי דרחמנא כמו שתוק כך עלה במחשבה[245, 246] כמ"ש במ"א.

and therefore the Chesed of Z'eir Anpin is called "the outer Chesed," and the Chesed of Atik Yomin is called "the inner Chesed" (in the Idra Rabba, 133b). And the drawing forth from the level of Atik Yomin is called "the hidden matters of the Merciful One," as in "Be silent! Thus it arose in thought," as is written elsewhere.

> So the Idra Rabba calls the Chesed of Z'eir Anpin "outer Chesed" and that of Atik Yomin "inner Chesed." What is drawn from Atik Yomin is called "the hidden matters of the Merciful One," beyond understanding, like G-d's answer to Moshe, "Be silent! Thus it arose in thought."

והנה בחי' התמיד הוא להמשיך רחמים רבים מבחי' עתיקא לפני[247] הוי' למעלה משם הוי' וכו'

Now, the level of the daily offering is to draw down great mercy from the level of Atika, "before Havayah," above the Name Havayah, etc.

> The daily offering draws down great mercy from Atika, the level "before Havayah," above the Name Havayah itself.

וזהו ונחך ה' תמיד והשביע בצחצחות נפשך כמ"ש בזח"א [בזהר חלק א] בפ' תולדות דקמ"א[248] (ועמ"ש בד"ה לבבתני)[249]

And this is "And Havayah will guide you always (tamid), and satisfy your soul with radiances (tzachtzachos)," as is written in the Zohar, Part I, Parshas Toldos, 141 (and see what is written in the discourse beginning "You have captured my heart");

> That is the meaning of "Havayah will guide you always (tamid), and satisfy your soul with radiances": the Zohar on Toldos reads this tamid as the afternoon daily offering. The parenthesis points to the discourse "You have captured my heart."

וע"כ היה בא מן הכבשים דוקא שהוא לשון סתר להמשיך מבחי' סתים לבחי' גליא. והוא בחינת תמיד בחינת לא שניתי[250] כו'.

and therefore it came from the lambs specifically, for it is a term of concealment: to draw from the level of the hidden to the level of the revealed. And this is the level of tamid (constancy), the level of "I have not changed," etc.

> So the daily offering came from the lambs, kevasim, a word of hiddenness: it draws from the hidden to the revealed. That is constancy, tamid, the level of "I, Havayah, have not changed."

וגם כבש שבמזבח ולא תעלה במעלות[251] והוא בחי' הצנע לכת[252] וזהו עלה בכבש ופנה לסובב[253, 254] בחי' סובב כולא עלמין.

And also the ramp (kevesh) of the altar, and "you shall not ascend by steps": this is the level of "walking modestly." And this is "He went up the ramp and turned to the surrounding ledge (sovev)," the level of the light that encompasses all worlds (sovev kulla almin).

> The altar's ramp is also called kevesh, and the Torah forbids going up to the altar by steps: a smooth, modest ascent, "walking modestly." The Mishnah's "he went up the ramp and turned to the sovev," the ledge around the altar, hints at sovev, the light that encompasses all worlds.

גם כמארז"ל [כמאמר רבותינו זכרונם לברכה] מ"ט עיזי מסגין ברישא[255] והדר אימרי כברייתו של עולם ברישא חשוכא והדר נהורא הרי אימרי נק' נהורא.

Also, as our Sages, of blessed memory, said: "Why do the goats go in front and afterward the lambs (imrei)? As in the creation of the world: first darkness, and afterward light." Thus the lambs are called "light."

> The Talmud asks why goats walk at the head of the flock and lambs (imrei) behind them, and answers: as in the creation of the world, first darkness, then light. So lambs are called "light."

והנה יחו"ת [יחודא תתאה] נק' חשוכא לגבי יחו"ע [יחודא עילאה] ועד"ז אפילו ז"א דאצילות נק' כן לגבי ע"ק [עתיקא קדישא] כי שערות דז"א הן שחורות כעורב[256] ושל ע"ק [עתיקא קדישא] כעמר נקא.

Now, the lower unity (yichuda tata'ah) is called "darkness" relative to the higher unity (yichuda ila'ah); and along these lines, even Z'eir Anpin of Atzilus is called so relative to Atika Kadisha: for the hairs of Z'eir Anpin are "black as a raven," and those of Atika Kadisha are "like pure wool."

> The lower unity is "darkness" compared with the higher unity, and even Z'eir Anpin of Atzilus is "darkness" compared with Atika Kadisha: the hair of Z'eir Anpin is "black as a raven," that of Atika "like pure wool." The lamb's white wool points to Atika.

גם י"ל [יש לומר] אימרי ע"ד את ה' האמרת היום[258, 257] ופרש"י [ופירש רש"י / ופירוש רש"י] (פ"ק [פרק קמא] דברכות ד"ו סע"א [סוף עמוד א]) לשון חשיבות ושבח. ועמ"ש ע"פ מי כמוך באלים[259] הוי' דשבח זה קאי על ע"ק [עתיקא קדישא] (באד"ר [באדרא רבא] דקכ"ח א').

It can also be said [that] imrei is along the lines of "You have exalted (he'emarta) Havayah today," and Rashi explains (first chapter of Berachos, end of 6a) [that it is] a term of importance and praise. And see what is written on the verse "Who is like You among the mighty, Havayah," that this praise refers to Atika Kadisha (in the Idra Rabba, 128a).

> Imrei can also be read like "You have exalted (he'emarta) Havayah today," which, the text says, Rashi explains as a term of importance and praise. The Idra Rabba says that the praise "Who is like You among the mighty, Havayah" refers to Atika Kadisha.

(והנה הרקיע[260] הוא הפרסא המפסיק בין אצילות לבריאה. ואמנם יש כמה בחינות פרסא כמ"ש במ"א ע"פ והבדילה הפרוכת[261] כו'.

(Now, the firmament is the parsa (partition) that separates between Atzilus and Beriah. However, there are several levels of parsa, as is written elsewhere on the verse "And the curtain shall divide," etc.

> A parenthetical note: the firmament is the parsa, the partition between Atzilus and Beriah. There are several levels of partition, as explained on "And the curtain shall divide."

ובחי' עור של הכבש כיון שגם לאחר הפסק הרקיע נמשכים ממנו שערות שהן בחי' צמר שהוא בחי' גבוה א"כ מורה שהרקיע המפסיק הוא ע"ד הפרוכת המפסיק בין קדש לקדש.[262]

And the level of the lamb's skin: since even after the separation of the firmament, hairs are drawn from it which are the level of wool, which is a lofty level, it therefore indicates that the separating firmament is like the curtain that separates between holy and holy.

> The lamb's skin still lets wool, a lofty thing, grow through it. So it stands for a partition like the curtain between the holy and the Holy of Holies, which divides only between degrees of holiness.

משא"כ בעזים שמשערות העזים נמשך יניקה[263] לחיצונים א"כ מורה שהעור המפסיק הוא למטה במדרגה שמבדיל בין קדש לחול ולכן נאמר שערך כעדר העזים[264] שגלשו כו'.

Whereas with goats, from the hairs of the goats nurture is drawn to the external forces; if so, it indicates that the separating skin is lower in level, separating between holy and profane. And therefore it is said, "Your hair is like a flock of goats that streamed down," etc.

> Goats' hair, by contrast, gives nurture to the external forces, so their skin is a lower partition, between holy and profane; hence the verse "Your hair is like a flock of goats that streamed down."

וכ"ש [וכל שכן] בשאר בהמות שאין שערות שלהן ראויים ללבושי' [ללבושין / ללבושים] כצמר. וא"כ דוקא בעור הכבש מרומז תיקון הפרסא והאותיות הנמשכי' [הנמשכים / הנמשכין] דרך הפרסא לבלי יהיו בבחינת נפרד כו' וע"כ בא התמיד מהכבשים דוקא.

And all the more so with the other animals, whose hairs are not fit for garments like wool. And if so, it is specifically in the lamb's skin that the rectification of the parsa is alluded to, and [of] the letters drawn through the parsa, that they not be in the level of separateness, etc. And therefore the daily offering came specifically from the lambs.

> Other animals' hair is not even fit for garments like wool. So the rectification (tikkun) of the partition, through which the letters pass without becoming separate, is hinted at only in the lamb's skin, and that is why the daily offering came from lambs.

ושרש עור ורקיע זה הוא בחינת קרומא דאוירא כו' כמ"ש במ"א[265] בענין שנזכר ב' פעמים הבדלה בענין יהי רקיע כו'):[266, 267, 268]

And the root of this skin and firmament is the level of the "membrane of air" (kruma d'avira), etc., as is written elsewhere regarding [the fact] that "separating" is mentioned twice in the matter of "Let there be a firmament," etc.):

> The root of this skin and firmament is the "membrane of air" (kruma d'avira), as explained elsewhere on why "separating" is said twice about the firmament in the account of the second day.

SECTION 8 • ¶23–25

Summary

23 קיצור(א) שני פעמים ואמרת מיד ולדורות. תקריבו תעשה. קודם שנברא העולם היה הוא ושמו בלבד,[269] שהיה האור כלול במאור עצמו.

Summary. (1) The two times "and you shall say": immediately and for the generations. "You shall offer," "you shall make." Before the world was created there was He and His Name alone, for the light was included in the Luminary itself.

> The summary (kitzur) restates section 1: the two "and you shall say" mean "immediately" and "for the generations," and the two verbs are "offer" and "make." Before creation "there was He and His Name alone," the light still contained in its source.

ואחר שנברא העולם נעשה התפשטות האור. והוא ירידה גדולה לגבי האור כמ"ש בד"ה תקעו בחודש.[270]

And after the world was created there came about the spreading forth of the light; and this is a great descent relative to the light, as is written in the discourse beginning "Blow [the shofar] on the new moon."

> After creation the light spread out, a great descent for it, as explained in the discourse "Blow the shofar on the new moon."

24 והוא בשביל עלייה שיהיה היש בטל לאין. לויתן זה יצרת לשחק בו.[271] ועמ"ש מזה בד"ה אלה מסעי.[272]

And this is for the sake of an ascent: that the something be nullified to nothing. "This Leviathan You formed to make sport with." And see what is written about this in the discourse beginning "These are the journeys,"

> The summary continues: the purpose of the descent is the ascent, that the "something" be nullified into "nothing," the joy hinted at in the Leviathan G-d formed "to make sport with." The text points to the discourse "These are the journeys."

ובד"ה אני דפ' ציצית וזהו ענין השיר של המלאכים. ועיקר ביטול היש לאין הוא במעשה הקרבנות, ולכן היה השיר על הקרבן.

and in the discourse beginning "I [am Havayah]" of the section of tzitzis. And this is the matter of the song of the angels. And the principal nullification (bittul) of the something to nothing is in the act of the offerings; and therefore the song was over the offering.

> It also points to the discourse on "I am Havayah" in the section of tzitzis. This nullification is the angels' song, and its chief form is the offerings, which is why song accompanied the offering.

וכך הוא ענין התפלה. ואפ"ל [ואפשר לומר] דלכן בתפלה אומרים תחלה פסוד"ז [פסוקי דזמרה] ושירת הים וכמ"ש בד"ה אז ישיר משה ובנ"י [ובני ישראל].[273] פי' לחמי לאשי.[274]

And such is the matter of prayer. And one can say that this is why in prayer we first say Pesukei deZimra (the Verses of Praise) and the Song at the Sea, as is written in the discourse beginning "Then Moshe and the children of Israel sang." The meaning of "My bread for My fire-offerings":

> Prayer works the same way. One can add that this is why prayer begins with Pesukei deZimra and the Song at the Sea, as explained in the discourse "Then Moshe and the children of Israel sang." Then the summary recalls the meaning of "My bread for My fire-offerings."

לבחינת השרפים:(ב) ומה שהתמיד בא מכבשים דוקא. אף שפני שור הוא ראש לכל הקרבנות בפרשת שור או כשב או עז כמ"ש ברבות שם פכ"ז.

for the level of the Serafim. (2) And as for the daily offering coming specifically from lambs, although the "face of an ox" is the head of all the offerings, in the passage "An ox, or a sheep, or a goat," as is written in Midrash Rabbah there, chapter 27,

> "For My fire" refers to the Serafim. (2) The summary of section 2 asks why the daily offering was a lamb, even though the ox stands first among the offerings in the verse "An ox, or a sheep, or a goat," as the Midrash on that verse says.

היינו מפני שכבש יש לו קול רחמים עמ"ש בד"ה והניף הכהן[275] אותם.[276] וגם יש לו צמר בעורו אשר נמשל בהם בחינת ושער רישיה כעמר נקא.[277]

it is because the lamb has a voice of mercy; see what is written in the discourse beginning "And the kohen shall wave them." And also, it has wool on its skin, to which the level of "and the hair of His head like pure wool" is likened.

> The answer is that the lamb has a voice of mercy, as explained in the discourse "And the kohen shall wave them," and wool on its skin, likened to "the hair of His head like pure wool."

(וכתיב אם יאדימו כתולע[278] כצמר יהיו עמ"ש בד"ה האזינו השמים.[279] והנה עולת תמיד פי' האריז"ל [האר"י זכרונו לברכה] עולת אותיות תולע[280] עמ"ש בד"ה חקת התורה[282, 281] בענין תולעת יעקב).[283]

(And it is written, "Though they be red like crimson, they shall be like wool"; see what is written in the discourse beginning "Give ear, O heavens." Now, [on] olas tamid (the daily burnt-offering), the Arizal, of blessed memory, explained: olas has the letters of tola (crimson worm); see what is written in the discourse beginning "The statute of the Torah," regarding "the worm (tola'as) Yaakov.")

> A parenthesis adds Isaiah's "though they be red like crimson, they shall be like wool," wool as purity. It also brings the Arizal's remark that olas, "burnt-offering of," has the letters of tola, the crimson worm, linked to "the worm Yaakov" in the discourse on the red heifer.

והנה הבשר גידין ועצמות של התמיד היה עולה כולה. עצמות נמשכים מהמוח והוא בחי' חב"ד [חכמה בינה ודעת] ועמ"ש בביאור ע"פ וידבר[284] דעשרת הדברות שהעצמות מתקשרים עם עצם הגלגלת דחפיא על מוחא.

Now, the flesh, sinews and bones of the daily offering would all go up. The bones derive from the brain, and this is the level of Chochmah, Binah and Daas; and see what is written in the explanation on "And He spoke" of the Ten Commandments, that the bones are bound up with the bone of the skull, which covers the brain.

> The flesh, sinews and bones of the daily offering all went up on the altar. The bones come from the brain, the level of Chochmah, Binah and Daas, and are bound to the skull that covers the brain, as explained on the Ten Commandments.

אך בתוכם יש מוח ג"כ. והבשר נמשך מהדם שבלב והוא משכן המדות. והגידים הם המחברים החכמה עם המדות דהיינו העצמות עם הבשר.

But within them there is also marrow (moach). And the flesh derives from the blood in the heart, and it is the dwelling of the emotive attributes (middos). And the sinews are what connect the wisdom with the emotive attributes, that is, the bones with the flesh.

> Yet the bones also hold marrow (moach) within them. The flesh comes from the blood of the heart, the seat of the emotions, and the sinews connect wisdom with the emotions, the bones with the flesh.

וכ"ז [וכל זה] היה עולה כליל:(ג) וכן בתפלה ההתבוננות והדעת איך דכולא קמיה כלא חשיב[285] זהו בחי' עצמות.

And all this would go up entirely. (3) And so in prayer: the contemplation and the knowledge (daas) of how "all before Him is considered as nothing," this is the level of bones.

> All of these went up entirely. (3) The summary of section 3: in prayer, the contemplation and knowledge of how "all before Him is considered as nothing" is the "bones."

(ועיין ברבות פ׳ אמור ספ״ל ע״פ כל עצמותי תאמרנה[286] השדרה[287] כו׳ ובזח״ג [ובזהר חלק ג]) (פנחס רנ״ו[288] א׳)

(And see Midrash Rabbah, Parshas Emor, end of chapter 30, on the verse "All my bones shall say": "the spine," etc.; and in the Zohar, Part III) (Pinchas, 256a):

> The text adds sources on bones and prayer: the Midrash on "All my bones shall say," which compares the spine of the lulav to a person's spine, and the Zohar on Pinchas (the Kehot note gives its place as the end of 255b).

חוט השדרה דביה ח״י חוליין[289] כו׳ לקבל ח״י ברכאן דצלותא כו׳ ועמ״ש בד״ה לא הביט און ביעקב[290] מענין זה.

"the spinal cord, in which there are eighteen vertebrae," etc., "corresponding to the eighteen blessings of prayer," etc. And see what is written on this matter in the discourse beginning "He has not beheld iniquity in Yaakov."

> The Zohar says the spine has eighteen vertebrae, corresponding to the eighteen blessings of the Amidah. The discourse "He has not beheld iniquity in Yaakov" discusses this.

גם בירושלמי ספ״ק [סוף פרק קמא] דברכות שצריך לכרוע בשמו״ע [בשמונה עשרה] עד שיתפקקו כל חוליותיו ע״ש [על שם] כל עצמותי תאמרנה.

Also, in the Jerusalem Talmud, end of the first chapter of Berachos, [it says] that one must bow in the Shemoneh Esreh until all his vertebrae stand out, on account of "All my bones shall say."

> The Jerusalem Talmud says one must bow in the Amidah until every vertebra stands out, because "all my bones shall say."

מכ״ז [מכל זה] יובן ענין בחי׳ עצמות. בתפלה שכנגד קרבן התמיד ומזה נמשך גידים לבחינת בשר להפך מדות נה״ב [נפש הבהמית].

From all this the matter of the level of bones will be understood, in prayer that corresponds to the daily offering; and from this, sinews are drawn to the level of flesh, to transform the emotive attributes of the animal soul.

> From all this the "bones" of prayer are understood as the contemplation itself, from which "sinews" extend to the "flesh," to transform the emotions of the animal soul.

(ולפמ"ש [ולפי מה שכתוב] בזהר[291] בפי' עצם מעצמי ובשר מבשרי[292] ובפרדס בערך עצם י"ל [יש לומר] כי עצמות זהו בחי' יחו"ע [יחודא עילאה] למס"נ [למסירות נפש] באחד. ובחי' בשר זהו יחו"ת [יחודא תתאה] בחינת בכל נפשך ועמ"ש בד"ה וארשתיך לי[294, 293] בענין לבי ובשרי ירננו.[295]

(And according to what is written in the Zohar on the explanation of "bone of my bones and flesh of my flesh," and in the Pardes, under the entry "Etzem" (bone), it can be said that bones are the level of the higher unity (yichuda ila'ah), for self-sacrifice (mesirus nefesh) in "One"; and the level of flesh is the lower unity (yichuda tata'ah), the level of "with all your soul." And see what is written in the discourse beginning "And I will betroth you to Me," regarding "my heart and my flesh sing out."

> Following the Zohar on "bone of my bones" and the Pardes, bones may be the higher unity, which leads to self-sacrifice at "One," and flesh the lower unity, "with all your soul." The text compares "my heart and my flesh sing out" in the discourse "And I will betroth you to Me."

וצ"ל התחברות ב' הבחינות ע"ד כעיר שחוברה לה יחדו[296] שנתבאר בד"ה אלה פקודי המשכן[297] והיינו ע"י הגידים המחברים עמ"ש בד"ה וישלח יהושע[298] כו' מרגלים ועיין בפרדס ערך גד גימל שהוא בינה משקה לדלת שהיא מלכות.

And there must be a joining of the two levels, along the lines of "like a city that is joined together," as was explained in the discourse beginning "These are the accounts of the Mishkan"; and this is through the connecting sinews; see what is written in the discourse beginning "And Yehoshua sent," etc., "spies." And see in the Pardes, the entry "Gad": gimmel, which is Binah, gives drink to dalet, which is Malchus;

> The two levels must be joined, like "a city that is joined together," through the connecting "sinews." The Pardes, under the entry "Gad," says that gimmel, Binah, "gives drink" to dalet, Malchus.

והשקאה זו הוא ע"י צדיק בחי' יו"ד שבין גימ"ל לדל"ת) (עזח"א [ועיין זהר חלק א'] ויחי רל"ד ב') דהיינו

and this giving of drink is through the tzaddik, the level of the yud that is between gimmel and dalet) (see the Zohar, Part I, Vayechi, 234b); that is,

> That giving of drink comes through the tzaddik, the level of the yud that stands between gimmel and dalet in words such as ve'agidah (ג־י־ד), which the Zohar on Vayechi says does not divide them.

כי גימ"ל הוא כללות כח"ב [כתר חכמה בינה] שמהם נמשך השפעת הביטול דיחו"ע [דיחודא עילאה] שהוא היוד להיות מזה ביטול היש לאין כו'

for gimmel is the general and collective expression (klalus) of Keser, Chochmah and Binah, from which there is drawn the flow of the nullification of the higher unity, which is the yud, so that from this there be the nullification of the something to nothing, etc.,

> Gimmel, the number three, includes Keser, Chochmah and Binah as one, and from them comes the nullification of the higher unity, the yud, so that the "something" is nullified into "nothing."

ולהיות מציל עני מחזק ממנו[299] עיין רבות וירא (ר"פ נ"ד) וזח"ג [וזהר חלק ג] ואתחנן (דרס"ז ב') דקאי על יצה"ר [יצר הרע] וזריקת הדם הוא בחינת אהבה עזה.

and so that there be "[He] Who rescues the poor from one stronger than he"; see Midrash Rabbah, Vayera (beginning of chapter 54), and the Zohar, Part III, Va'eschanan (267b), that it refers to the evil inclination. And the dashing of the blood is the level of intense love.

> And so that G-d "rescues the poor from one stronger than he," which the Midrash and the Zohar apply to rescue from the evil inclination. Then the summary recalls that the dashing of the blood is intense love.

ואח"כ והיו הדברים האלה אשר אנכי מצוך היום. זהו ענין הקטר החלב בחינת תענוג כי פקודי ה' ישרים משמחי לב.[300]

And afterward, "And these words, which I command you today": this is the matter of burning the fat, the level of delight; for "the precepts of Havayah are upright, gladdening the heart."

> Next, "And these words, which I command you today" is the burning of the fat, the level of delight, for "the precepts of Havayah are upright, gladdening the heart."

והיינו היום לעשותם[301] עשייה היא לעילא ועמ"ש בפי' היום בד"ה ביום השמע"צ [השמיני עצרת] בפי' זה היום עשה[302] הוי':(ד)

And this is "today, to do them": "the doing is on high." And see what is written on the meaning of "today" in the discourse beginning "On the day of Shemini Atzeres," on the explanation of "This is the day that Havayah has made." (4)

> That is "today, to do them," for "the doing is on high"; compare the explanation of "today" in "This is the day that Havayah has made," in the discourse for Shemini Atzeres. (4) marks the summary of section 4.

אך הדרך המביאה לגילוי נה"א [נפש האלקית] להיות ואהבת בכל לבבך עמ"ש בד"ה ה' לי בעוזרי.[303] בפי' בכל לבבך שיהיה נקלט כו' היא בחי' רחמנות

But the path that leads to the revelation of the G-dly soul, so that there be "You shall love with all your heart" — see what is written in the discourse beginning "Havayah is for me among my helpers," on the explanation of "with all your heart," that it be absorbed, etc. — is the level of compassion

> The path that reveals the G-dly soul, so that "You shall love with all your heart" is absorbed in the heart, as explained in the discourse "Havayah is for me among my helpers," is compassion.

(וזהו שמזכירין ברחמיך הרבים רחם עלינו בברכת יוצר המאורות. כדי להיות יחוד שמשא[304] וסיהרא. ולא יהיה מארת חסר[305, 306] ועי' בירושלמי פ"ג [פרק ג'] דתענית ה"ג [חמש גבורות] זח"א [זהר חלק א] בראשית) (י"ט ב' מ"ו ב')

(and this is why we mention "In Your great mercy, have mercy on us" in the blessing "Who forms the luminaries": so that there be the union of the sun and the moon, and that me'oros (luminaries) not be lacking. And see the Jerusalem Talmud, chapter 3 of Taanis, halachah 3; the Zohar, Part I, Bereishis) (19b, 46b),

> This is why "In Your great mercy, have mercy on us" stands in the blessing over the luminaries: so that sun and moon be united and the moon not be lacking. The Zohar reads the defective spelling of me'oros (luminaries) in Genesis as a sign of lack, when the sun and the moon are not joined.

תולדות (קמ"ו א') ר"פ וישלח (קס"ו א') ובפי' הרמ"ז [הרב משה זכות] שם אלא בחי' אשר לא תחסר כל בה[307] וכענין בשמחה ובטוב לבב מרוב כל[308] דהיינו כי לבנה היא כנס"י [כנסת ישראל] כמ"ש בד"ה בחדש השלישי לצאת בנ"י [בני ישראל].[309]

Toldos (146a), the beginning of Parshas Vayishlach (166a), and in the commentary of the Ramaz there; but rather the level of "you shall lack nothing in it," and like the matter of "with joy and with gladness of heart, from the abundance of everything." That is, for the moon is the Congregation of Israel (Knesses Yisrael), as is written in the discourse beginning "In the third month after the going out of the children of Israel."

> The prayer asks instead for a state where "you shall lack nothing," "with joy and gladness of heart, from the abundance of everything." The moon is the Congregation of Israel, as explained in the discourse "In the third month."

יומשך בה אור השמש הוא שמש הוי' שיהי' [שיהיה] נקלט ונתפס הביטול דיחו"ע [דיחודא עילאה] מה דכולא קמיה כלא חשיב כביטול זיו השמש בשמש. עמ"ש ע"פ ששזפתני השמש.[310]

There will be drawn into it the light of the sun, which is the "sun" of Havayah, so that the nullification of the higher unity, that "all before Him is considered as nothing," be absorbed and grasped, like the nullification of the sun's radiance within the sun. See what is written on the verse "for the sun has gazed upon me,"

> Into the moon is drawn the light of the "sun" of Havayah (Psalms 84:12), so that it absorbs the nullification of the higher unity, "all before Him is as nothing," as the sun's rays are nullified within the sun. The text compares "the sun has gazed upon me."

ומ"ש בד"ה ושמתי כדכד שמשותיך[311] ובד"ה והיה מדי חדש[312] בענין שמש צדקה ומרפא[313] כו'. ועיין בגמרא פ"ד דתמיד (דל"א סע"ב [סוף עמוד ב]) ע"פ שנים ליום כנגד היום[314].

and what is written in the discourse beginning "And I will make your windows (shimshosayich) of kadkod," and in the discourse beginning "And it shall be, from one new moon," regarding "a sun of righteousness, with healing," etc. And see the Gemara, chapter 4 of Tamid (end of 31b), on the verse "two each day": "corresponding to the day."

> The text adds discourses on "windows (shimshosayich) of kadkod," a play on shemesh, "sun," and on "a sun of righteousness, with healing." The Talmud in Tamid reads "two each day" as "corresponding to the day."

ופי' המפרש נגד השמש וכ"כ [וכן כתב] הרעב"ט [הרב עובדיה מברטנורא] שם בפי' המשנה ובהרמב"ם [ובהרבי משה בן מימון] (פ"א מהלכות תמידין דין י"א).

And the commentator explains: opposite the sun. And so wrote Rabbi Ovadiah of Bartenura there, in the commentary on the Mishnah, and [so it is] in the Rambam (chapter 1 of Hilchos Temidin, law 11).

> The commentators explain "corresponding to the day" as facing the sun. The Rambam writes that the morning lamb was slaughtered at the north-western corner and the afternoon lamb at the north-eastern, so that each would face the sun.

והיינו (ע"ד הנ"ל להמשיך גילוי שמש הוי'. וכ"ז הוא ע"י הכבש בחי' רחמים) והרחמנות הוא כמ"ש כרחל לפני גוזזיה נאלמה (בישעיה נ"ג ז')

And this is (along the lines mentioned above, to draw down the revelation of the "sun" of Havayah; and all this is through the lamb, the level of mercy). And the compassion is as it is written, "like a ewe that is dumb before her shearers" (in Isaiah 53:7);

> This fits the theme: the daily lamb, the level of mercy, draws down the revelation of the "sun" of Havayah. The compassion itself is "a ewe that is dumb before her shearers."

וע' מזה בזח"ב [בזהר חלק ב'] וארא (כ"ט ב'), ועי"כ [ועל ידי כך] ורחל עקרה.[315] ולכן צריך לעורר רחמים. שהוא מבחי' יעקב.

and see about this in the Zohar, Part II, Va'era (29b). And because of this, "And Rachel was barren." And therefore one must arouse mercy, which is from the level of Yaakov.

> The Zohar on Va'era is cited. Because of that "shearing," "Rachel was barren," and so one must arouse mercy, which is Yaakov's quality.

וזהו נעשה ונמשך מבחינת משה שהוא הדעת. שממנו התהוות הרחמים וזהו את הכבש אחד תעשה,[316] תעשה ממש.

And this is made and drawn from the level of Moshe, which is knowledge (daas), from which the mercy comes into being. And this is "the one lamb you shall make": "you shall make," literally.

> That compassion is made and drawn from Moshe, knowledge, the source of mercy. So the verse says "the one lamb you shall make": literally "make."

(וכענין מ"ש או יחזק במעוזי יעשה שלום לי שלום יעשה לי.[317] שעושה ממש בחי' השלום עליון ושלום תחתון כמ"ש הרמ"ז [הרב משה זכות] פ' במדבר)

(And like the matter of what is written, "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me": that he actually makes the level of the supernal peace and the lower peace, as the Ramaz writes, Parshas Bamidbar)

> Compare Isaiah's "let him make peace with Me": the one who takes hold of G-d's strength actually "makes" the supernal peace and the lower peace, as the Ramaz explains on the Zohar in Bamidbar.

(דקי"ח ע"א) ועמ"ש בפ' בהר (דקי" ע"ב) ע"פ ועשה טוב.[318] ועשה ממש ע"ש בהרמ"ז [בהרב משה זכות]. ומ"ש במ"א ע"פ ועשיתם אתם[319] כאילו עשאוני.

(118a). And see what is written in Parshas Behar (110b) on the verse "and do good": "and do," literally; see there in the Ramaz. And what is written elsewhere on the verse "and you shall do them": "as though you had made Me."

> Also the Zohar on Behar reads "trust in Havayah and do good" as an action below that awakens action above, and recalls "you shall do them," as though "you make them." Elsewhere this is explained as "as if you had made Me."

ועיין במא"א [במאורי אור] אות כ"ף ס"ד מענין כבש וכבשים. וע' זח"א [זהר חלק א] ויצא קנ"ו סע"ב [סוף עמוד ב] וכן את הכבש השני תעשה.

And see in Me'orei Or, the letter kaf, section 64, on the matter of keves and kevasim (lamb and lambs). And see the Zohar, Part I, Vayetzei, end of 156b. And so too, "and the second lamb you shall make."

> Me'orei Or, a Kabbalistic lexicon, discusses keves and kevasim, and the Zohar on Vayetzei is cited. The same holds for "the second lamb you shall make" in the afternoon.

ותקריבו היא מצוה לכל ישראל (ועזח"א [ועיין זהר חלק א'] חיי קל"ג א' ודו"ק [ודוק] ובפ' ויחי רכ"ט ב') וזהו ריח ניחוח דקרבנות:[320, 321, 322]

And "you shall offer" is a mitzvah for all Israel (and see the Zohar, Part I, Chayei, 133a, and consider it carefully; and in Parshas Vayechi, 229b). And this is the "pleasing fragrance" of the offerings.

> "You shall offer," in the plural, is a mitzvah for all Israel, and the Zohar on Chayei Sarah and Vayechi is cited. This is the "pleasing fragrance" of the offerings.

25 עוי"ל [עוד יש לומר] בענין כבש. כי אע"ג [אף על גב] דשור יש לו כח יותר רומז לבחינת בחילא יתיר. מ"מ כבש שיש לו צמר בעורו רומז לבחינת צדיק ובחינת צדיק צ"ל תמיד.

One may further say regarding the lamb: although the ox has more strength, alluding to the level of "with greater strength," nevertheless the lamb, which has wool on its skin, alludes to the level of a tzaddik, and the level of a tzaddik must be constant (tamid).

> The summary of the further reasons for the lamb: the ox has more strength, like teshuvah that comes "with greater strength," but the lamb, with wool on its skin, stands for the tzaddik, and the tzaddik's service must be constant, tamid, like the daily offering.

גם כבש לשון כבשונו של עולם.[323] להמשיך מבחי' סתים לבחי' גליא. אימרי ע"ד את ה' האמרת. וענין העור והרקיע כו':[324]

Also, keves (lamb) is a term [related to] "the hidden things (kivshono) of the world": to draw from the level of the hidden to the level of the revealed. Imrei (lambs) is along the lines of "You have exalted (he'emarta) Havayah." And the matter of the skin and the firmament, etc.

> Keves also means "hidden," as in "the hidden things of the world," and the daily offering draws from the hidden to the revealed. Imrei, "lambs," recalls "You have exalted (he'emarta) Havayah," and the summary closes by recalling the skin and the firmament.

IN ONE'S AVODAH

Make prayer an offering: contemplate G-d's greatness until the knowledge stays firm after prayer, let it reach the heart and turn its desires into fiery love, and then rejoice in the Torah and mitzvos as G-d's own will. When the heart stays cold, arouse compassion for your own G-dly soul, fallen so low into the body's needs that you hardly notice, and ask for G-d's great mercy.

QUESTIONS FOR DISCUSSION

1. Why does turning "something" into "nothing" bring joy above, while bringing "something" out of "nothing" does not?
2. What do the bones, sinews, blood and fat of the offering correspond to in prayer, and why must the "bones" stay firm after prayer is over?
3. Why can the emotions not hold all of a person's understanding of G-d's greatness, and what part of it does reach them?
4. Why do the mitzvos, clothed in physical things, draw from a level higher than the chain of worlds?
5. How does compassion for one's own soul lead to love of G-d, and why does it depend on Moshe, on knowledge?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **צו את בנ״י**

In a passage on the Levites' song that was later struck out, the Tzemach Tzedek refers to "the discourse 'My offering, My bread,' 5572," which the note connects with this maamar.

KEHOT'S NOTE

בגוכי״ק הצ״צ (1035 רנב, ב — בהחלק שנמחק — בענין שיר הלויים) מציין: "ובד״ה את קרבני לחמי תקע״ב". ובהרשימה שבסו״ס פס״ד להצ״צ תמב, א נזכר: "תקע״ב מברכים אב את הכבש א׳ כו׳ סיום על תורות בלאדי". בלקו״ת פ׳ אמור לח, ד. ובאוה״ת פ׳ שופטים ע׳ תתנד. ובביאה״ז לצ״צ כרך-ב ע׳ תתרל מצויין למאמר זה — ע״פ את הכבש האחד". הגהות באוה״ת במדבר-ז ע׳ א׳תתיב. ד״ה כבשים בני שנה באוה״ת פ׳ פנחס ע׳ א׳קיג מיוסד על מאמר זה. ראה אוה״ת פ׳ פנחס א׳ סח. ראה ד״ה צו תרל״ה כרך ב ע׳ שסט.

2 Kehot's note points to Numbers 28:2-3 for these words.

Numbers 28:2–3 במדבר כ״ח:ב׳-ג׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ: וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַה׳ כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָמִיד:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season. And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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3 Kehot's note points to Numbers 28:2-4 for these words.

Numbers 28:2–4 במדבר כ״ח:ב׳-ד׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ: וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַה׳ כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָמִיד: אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season. And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at ...

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4 **זה האשה אשר תקריבו**

The second "and you shall say to them," introducing the daily burnt-offering with the plural "you shall offer."

Numbers 28:3 במדבר כ״ח:ג׳

וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַה׳ כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָמִיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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5 **צו את בנ״י . . את הכבש אחד**

The opening verse of the section on the daily and festival offerings. Its "and you shall say to them" is the first of the two "sayings" the maamar asks about.

Numbers 28:2 במדבר כ״ח:ב׳

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב-ד.

6 **את הכבש אחד תעשה בבוקר**

The morning lamb, introduced with the singular verb "you shall make," which the maamar later explains as Moshe's work of "making" compassion in the soul.

Numbers 28:4 במדבר כ״ח:ד׳

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַּבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם:

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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7 **כל מקום שנאמר צו הוא מיד ולדורות**

The Midrash teaches that wherever the Torah says "command," the instruction applies at once and for all generations. The maamar uses it to explain why "and you shall say to them" is repeated.

Bamidbar Rabbah 7:7 במדבר רבה ז:ז׳

8 **רבות במדבר פ״ז**

Or HaTorah on Pinchas discusses at length the Midrash that "command" means at once and for the generations.

KEHOT'S NOTE

ראה באוה״ת פ׳ פנחס ע׳ א׳קיג בארוכה. וראה גם שם ע׳ א׳סח. וראה גם בספרי עה״פ.

great Name. The maamar reads "His Name" as His will to be King.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג:ב-ג׳

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹבָאָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

13 **שמו בגימטי׳ רצון**

The note points there for the equation of shemo, "His Name," with ratzon, "will," by numerical value.

KEHOT'S NOTE

ראה אוה״ת פנחס ע׳ א׳פד.

14 **במדבר (פי׳ ז)**

The note says that the Midrash on "command" is quoted in Or HaTorah on Pinchas, with a gloss and explanation further on, and points to Or HaTorah on Shir HaShirim as well.

KEHOT'S NOTE

נעתק באוה״ת פ׳ פנחס א׳סח. ובע׳ א׳קיג יש הג״ה ופי׳. וראה אוה״ת שה״ש-א ע׳ קנב.

15 **ס״פ צווארך בחרוזים**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"עד שאתה מצווני על בני צו את בני עלי שנאמר צו את בני״י" — אוה״ת פנחס ע׳ א׳פב. וראה גם באוה״ת שה״ש כרך-א ע׳ קנא באריכות.

16 **בפתיחתא דאיכה**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

הלשון נעתק באוה״ת פ׳ פנחס ובאוה״ת שה״ש כרך-א ע׳ קנב.

17 **קודם שנבה״ע הי׳ הוא ושמו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פדר״א פ״ג.

9 **שתקנו תפלה כנגד תמידין**

Rabbi Yehoshua ben Levi's view that the daily prayers were instituted in place of the daily offerings. It is the basis for the maamar's question of how prayer can take the place of the lamb.

Berakhot 26b:4–5 ברכות כ״ו ב:ד׳-ה׳

אִיתְּמַר, רַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא אָמַר: תְּפִלּוֹת אָבוֹת תִּקְּנוּם. רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי אָמַר: תְּפִלּוֹת כְּנֶגֶד תְּמִידִין תִּקְּנוּם. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא, וְתַנְיָא כְּווֹתֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי. תַּנְיָא כְּווֹתֵיהּ דְּרַבִּי יוֹסֵי בְּרַבִּי חֲנִינָא: אַבְרָהָם תִּקֵּן תְּפִלַּת שַׁחֲרִית, שֶׁנֶּאֱמַר: "וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר אֶל הַמָּקוֹם אֲשֶׁר עָמַד שָׁם", וְאֵין "עֲמִידָה" אֶלָּא תְּפִלָּה, שֶׁנֶּאֱמַר: "וַיַּעֲמֹד פִּינְחָס וַיְפַלֵּל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כו, ב.

10 **וירח ה׳ את ריח**

After the Flood, G-d "smelled the pleasing fragrance" of Noach's offering. The maamar asks what satisfaction such a fragrance can give.

Genesis 8:21 בראשית ח׳:כ״א

וַיָּרַח ה׳ אֶת־רֵיחַ הַנִּיחֹחַ וַיֹּאמֶר ה׳ אֶל־לִבּוֹ לֹא־אֹסִף לְקַלֵּל עוֹד אֶת־הָאֲדָמָה בַּעֲבוּר הָאָדָם כִּי יֵצֶר לֵב הָאָדָם רַע מִנְּעֻרָיו וְלֹא־אֹסִף עוֹד לְהַכּוֹת אֶת־כָּל־חַי כַּאֲשֶׁר עָשִׂיתִי:

And the L-RD smelled the sweet savour; and the L-RD said in His heart: 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

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KEHOT'S NOTE

בראשית ח, כא.

11 **כי הנה נודע**

The note says that this passage, from "For it is known" on, is quoted in Or HaTorah on Shemos with glosses, and that an excerpt appears with an explanation in Or HaTorah, Inyanim.

KEHOT'S NOTE

מובא באוה״ת שמות ע׳ נו עם הגהות. ובאוה״ת ענינים ע׳ קט מובא קטע עם ביאור.

12 **קודם שנברא העולם היה הוא ושמו בלבד**

Pirkei deRabbi Eliezer says that before the world was created there was only the Holy One, blessed be He, and His

PARAGRAPH 2

18 **יחיד חי העולמים מלך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת ברוך שאמר.

19 **בד"ה קול דודי**

That discourse also takes up "before the world was created there was He and His Name alone," explaining that all the life of the worlds is only light and radiance from Him.

KEHOT'S NOTE

לקו"ת שה"ש יד, ג.

20 **והוא ירידה גדולה לגבי האור**

The gloss there suggests that this "great descent" is what is drawn through the tzimtzum and the vacated space at the very beginning.

KEHOT'S NOTE

באוה"ת פנחס ע' איקיג יש הג"ה לכאן וז"ל "אפ"ל שירידה זו הוא שנמשך ע"י צמצום ומקום פנוי בתחלה" ע"ש. ראה באוה"ת דברים-ו ע' ב'רמו.

21 **לויתן זה יצרת לשחק בו**

The Psalm says G-d formed the Leviathan to sport with. The maamar reads it as the joy above when the "something" is nullified into "nothing."

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ׃

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

22 **והחכמה מאין תמצא**

Job asks where wisdom can be found; Chassidus reads me'ayin as "from nothing." Here it shows that creation, beginning with Chochmah, goes from nothing to something.

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

23 **בביאור ע"פ הבאים ישרש**

That explanation contrasts two miracles: descent from the spiritual to the physical follows the order of the chain of worlds, while rising from something to nothing is the greater wonder, against that order.

KEHOT'S NOTE

תו"א נד, ב. מאמרי אדה"ז נביאים ע' פט.

24 **ותחדש פני אדמה ישמח ה' במעשיו**

"You renew the face of the earth": renewal, which the maamar links to joy.

Psalms 104:30 תהילים ק"ד:ל'

תְּשַׁלַּח רוּחֲךָ יִבָּרֵאוּן וּתְחַדֵּשׁ פְּנֵי אֲדָמָה׃

Thou sendest forth Thy spirit, they are created; and Thou renewest the face of the earth.

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KEHOT'S NOTE

תהלים קד, ל-לא.

25 **וילוו עליך וישרתוך**

The Levites "shall join you and serve you": the verb for joining that the maamar hears in the name Leviathan. The text gives the place as 18:3; the words are in verse 2.

Numbers 18:2 במדבר י"ח:ב'

וְגַם אֶת־אַחֶיךָ מַטֵּה לֵוִי שֵׁבֶט אָבִיךָ הַקְרֵב אִתָּךְ וְיִלְוּוּ עָלֶיךָ וִישָׁרְתוּךָ וְאַתָּה וּבָנֶיךָ אִתָּךְ לִפְנֵי אֹהֶל הָעֵדֻת׃

And thy brethren also, the tribe of Levi, the tribe of thy father, bring thou near with thee, that they may be joined unto thee, and minister unto thee, thou and thy sons with thee being before the tent of the testimony.

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26 **שאין לך עשב מלמטה**

Rabbi Simon says that every blade of grass has a mazal in the heavens that strikes it and tells it to grow. The maamar uses it to show that even the spiritual realms form a chain of "somethings."

Bereshit Rabbah 10:6 בראשית רבה י:ו'

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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Zohar I, 251a זח"א רנא, א

KEHOT'S NOTE

ראה ב"ר י, ו. זח"א רנא, א.

27 **שאין לך עשב מלמטה שאין לו מזל**

The Zohar passage the Kehot note gives for the same teaching about the mazal of every blade of grass.

Zohar, Addenda, Volume I 1:1 ספר הזהר, תוספות, כרך א א:א

28 **והמזל מקבל משמרי האופנים**

The note says that there the mazalos are explained as the union of the sphere of the sun and the sphere of the moon.

KEHOT'S NOTE

בדרך מצותיך מצות מילה פ"א מבאר שענין המזלות הם ביחוד גלגל השמש וגלגל הירח ע"ש.

29 Isaiah speaks of those "who join themselves to Havayah to serve Him," another use of the same root for joining.

Isaiah 56:6 ישעיהו נ"ו:ו

וּבְנֵי הַנֵּכָר הַנִּלְוִים עַל־ה׳ לְשָׁרְתוֹ וּלְאַהֲבָה אֶת־שֵׁם ה׳ לִהְיוֹת לוֹ לַעֲבָדִים
כָּל־שֹׁמֵר שַׁבָּת מֵחַלְּלוֹ וּמַחֲזִיקִים בִּבְרִיתִי:

Also the aliens, that join themselves to the L-RD, to minister unto Him, And to love the name of the L-RD, To be His servants, Every one that keepeth the sabbath from profaning it, And holdeth fast by My covenant:

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30 **ישמח ה' במעשיו**

The next verse, "Havayah will rejoice in His works," shows that the newness of the something returning to nothing brings joy above.

Psalms 104:31 תהילים ק"ד:ל"א

יְהִי כְבוֹד ה׳ לְעוֹלָם יִשְׂמַח ה׳ בְּמַעֲשָׂיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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PARAGRAPH 3

31 **כל בעלי השיר**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שבת פ"ה, מ"א.

32 **כל בעלי השיר יוצאין בשיר**

The Mishnah permits animals that wear a collar (shir) to go out with it on Shabbos. The maamar reads shir as song, by which the angels go out of their limits.

Mishnah Shabbat 5:1 משנה שבת ה:א

בַּמָּה בְהֵמָה יוֹצְאָה וּבַמָּה אֵינָהּ יוֹצְאָה. יוֹצֵא הַגָּמָל בְּאַפְסָר, וְנָאקָה בַחֲטָם,
וְלָבְדְּקִיס בִּפְרָמְבִיָּא, וְסוּס בְּשִׁיר, וְכָל בַּעֲלֵי הַשִּׁיר יוֹצְאִים בַּשִּׁיר
וְנִמְשָׁכִים בַּשִּׁיר, וּמַזִּין עֲלֵיהֶן וְטוֹבְלִין בִּמְקוֹמָן:

Wherewith may [a man let] an animal go out? and wherewith may [he] not [let] it go out? The camel [he] may [let] go out with its halter, the she camel with a nose-ring; the Lybian ass with bridle and bit; the horse with its collar; all [animals] that wear a collar may go out therewith, and be led thereby; [in case it, the collar, becomes unclean] it must be rinsed, and dipped in its place [without taking it off.]

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

33 **וע"י השיר . . עוז וחדוה במקומו**

The note says that Or HaTorah there discusses how this idea, joy through song, fits with the discourse "Mesame'ach Chasan" on the King's delight.

KEHOT'S NOTE

ראה אוה"ת נ"ך-א ע' תשיא איך זה מתאים עם ד"ה משמח חתן בענין שעשוע המלך, ע"ש.

34 **עוז וחדוה במקומו**

"Strength and gladness are in His place": the joy found in G-d's own place, which the angels reach in song.

I Chronicles 16:27 דברי הימים א ט"ז:כ"ז

הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה בִּמְקֹמוֹ:

Honour and majesty are before Him; Strength and gladness are in His place.

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KEHOT'S NOTE

דה"א טז, כז.

35 **יבל הוא**

Yaval, "the father of those who dwell in tents," the verse that opens the Torah Ohr discourse on song cited here.

Genesis 4:20 בראשית ד':כ'

וַתֵּלֶד עָדָה אֶת־יָבָל הוּא הָיָה אֲבִי יֹשֵׁב אֹהֶל וּמִקְנֶה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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36 **בד"ה יבל הוא בפ' בראשית**

The discourse "Yaval, he was," on Yaval and his brother Yuval, explains "all the masters of song go out with song": every ascent from one level to a higher one comes through song, which is the nullification of the "something," as a seed must decay before it can grow.

KEHOT'S NOTE

תו"א ז, ג.

37 **ובד"ה מזמור שיר חנוכת הבית**

That discourse asks why the angels are said to sing and the souls are not, and answers that the souls too sing constantly, for they rise from level to level.

KEHOT'S NOTE

לקו"ת פ' ברכה צח, א.

38 **פני שור מהשמאל**

Ezekiel's vision of the Chariot: the face of a lion on the right and the face of an ox on the left. The animals' life comes from the ox-face, and the offering arouses the lion-face of Chesed.

Ezekiel 1:10 יחזקאל א':י'

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעְתָּם וּפְנֵי־שׁוֹר
מֵהַשְּׂמֹאול לְאַרְבַּעְתָּן וּפְנֵי־נֶשֶׁר לְאַרְבַּעְתָּן:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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KEHOT'S NOTE

יחזקאל א, י.

39 Yuval, "the father of all who play the harp and flute," the theme of the same Torah Ohr discourse on song and the offerings.

Genesis 4:21 בראשית ד׳:כ״א

וְשֵׁם אָחִיו יוּבָל הוּא הָיָה אֲבִי כָּל־תֹּפֵשׂ כִּנּוֹר וְעוּגָב׃

And his brother's name was Jubal; he was the father of all such as handle the harp and pipe.

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40 בד״ה ושם אחיו יובל

The same discourse explains that every ascent from one level to a higher one is through song, the nullification of the "something," which is why song accompanied the offerings.

KEHOT'S NOTE

תו״א ז, ג.

41 אריי דאכיל קורבנין

Another passage the Kehot note gives: when Israel were worthy, the image of a lion consuming the offering was seen on the altar fire.

Zohar I, 6b זח״א ו, ב

Zohar II, 278a זח״ב רעח, א

Zohar III, 17a זח״ג יז, א

KEHOT'S NOTE

ראה זח״א ו, ב. זח״ב רעח, א. זח״ג יז, א. ועוד. זח״ג (לב, ב. לג, א). [כ].

42 אריה דאכיל קרבנין

The Zohar calls Michael, the great kohen above, "the lion that consumes the offerings," who brings the souls as an offering before G-d.

Zohar, Tzav 20:135–145 ספר הזהר, צו כ׳:קל״ה-קמ״ה

43 וגבוה מעל גבוה

"One higher than the high," used here for the level above the lion: supernal Chesed.

Ecclesiastes 5:7 קהלת ה׳:ז׳

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַּמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

44 וימינו תחבקני

"And His right hand embraces me": the right hand is Chesed, the supernal kindness that draws the offering into the Infinite Light.

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה״ש ב, ו.

PARAGRAPH 4

45 שמיכאל שר הגדול מקריב

In Zevul, the fourth heaven, there is a built altar on which Michael the great prince stands and offers an offering. The maamar, following the reading the Kehot note mentions, speaks of the souls of Israel as his offering.

Chagigah 12b:6 חגיגה י״ב ב:ו׳

זְבוּל — שֶׁבּוֹ יְרוּשָׁלַיִם וּבֵית הַמִּקְדָּשׁ, וּמִזְבֵּחַ בָּנוּי, וּמִיכָאֵל הַשַּׂר הַגָּדוֹל עוֹמֵד וּמַקְרִיב עָלָיו קָרְבָּן, שֶׁנֶּאֱמַר: "בָּנֹה בָנִיתִי בֵּית זְבוּל לָךְ מָכוֹן לְשִׁבְתְּךָ עוֹלָמִים". וּמְנָלַן דְּאִיקְרֵי שָׁמַיִם, דִּכְתִיב: "הַבֵּט מִשָּׁמַיִם וּרְאֵה מִזְּבוּל קָדְשְׁךָ וְתִפְאַרְתֶּךָ".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

חגיגה יב, ב לפי הגירסא שמביא הב״ח. וראה תו׳ סוף מנחות. ע׳ זבחים (סב, א). זח״ב (קנט, א). ובח״א (פ, סע״א). וע׳ שלחנו הטהור (סי׳ קכ [ס״ב]). סו״מ [סוף מסכת] מנחות ובתוס׳. בע״י רפ״ב דחגיגה. [כ].

46 שמיכאל שר הגדול מקריב

The Talmud reads "This is forever upon Israel" as the built altar on which Michael the great prince offers. It is the passage on which Tosafos discusses what he offers.

Menachot 110a:9–11 מנחות ק״י א:ט׳-י״א

(דברי הימים ב ב, ג) לעולם זאת על ישראל אמר רב גידל אמר רב זה מזבח בנוי ומיכאל שר הגדול עומד ומקריב עליו קרבן ורבי יוחנן אמר אלו תלמידי חכמים העסוקין בהלכות עבודה מעלה עליהם הכתוב כאילו נבנה מקדש בימיהם אמר ריש לקיש מאי דכתיב (ויקרא ז, לז) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם

Wikisource Talmud Bavli (CC-BY-SA)

47 שמיכאל שר הגדול מקריב נשמותיהן של ישראל

Tosafos cites Midrashim that Michael offers the souls of the righteous, or lambs of fire, and links this with "the fire-offerings of Israel and their prayer" in the Amidah. This is the basis for comparing prayer to Michael's offering.

Tosafot on Menachot 110a:9:1 תוספות על מנחות ק״י א:ט׳:א׳

ומיכאל שר הגדול עומד ומקריב עליו קרבן. מדרשות חלוקין יש מי שאומר נשמותיהן של צדיקים ויש מי שאומר כבשים של אש והיינו דאמרינן בשמונה עשרה בעבודה ואשי ישראל ותפלתם מהרה באהבה

cites.

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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54 **ובד"ה שחורה אני ונאוה**

The discourse on "I am black, yet comely" in Likkutei Torah on Shir HaShirim, which the text cites alongside the previous one.

KEHOT'S NOTE

לקו"ת שה"ש

55 **שחורה אני ונאוה**

"I am black, yet comely," the verse that opens the second discourse cited.

Song of Songs 1:5 שיר השירים א':ה'

שְׁחוֹרָה אֲנִי וְנָאוָה בְּנוֹת יְרוּשָׁלִָם כְּאָהֳלֵי קֵדָר כִּירִיעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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56 **פי' לאשי . . והקרבן נעשה להם בחי' לחם**

The note says that this passage, from "le'ishai means for My fire" to "the offering becomes bread for them," is quoted in Or HaTorah on Vayikra.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ד ע' א'עב.

57 **ולאשתאבא בגופא דמלכא**

The Zohar speaks of a spirit being purified so that it can be "absorbed in the body of the King." The maamar applies the phrase to the Serafim, raised by the offering.

Zohar I, 217b זח"א ריז, ב

KEHOT'S NOTE

זח"א ריז, ב.

58 **באגה"ק סד"ה איהו וחיוהי**

the passage shares nothing with the note

KEHOT'S NOTE

סי' כ דף קלב, א. וראה בליקוט פי' שם.

59 **בביאור ע"פ כי כאשר השמים**

That passage describes Atzilus as the world "called by My Name," where the Infinite Light dwells and "He and His life-forces are one, and He and His vessels are one," so that all is nullified and included in the Infinite Light; it also asks why love and awe are needed for Torah to "fly upward."

KEHOT'S NOTE

תו"א ג, א ואילך.

60 "For as the new heavens [and the new earth]," the verse of

תקבל ברצון ויש אומרים דקאי אדלעיל והשב את העבודה לדביר ביתך ואשי ישראל. לא מצאתי יותר:

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48 **וכמאמר ואשי ישראל ותפלתם**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בברכת עבודה.

49 "My bread for My fire-offerings": the maamar reads le'ishai as "for My fire," the fiery Serafim.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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50 **יקד יקוד אש**

Isaiah's phrase for a fierce burning, used here for the Serafim's constant fire of love.

Isaiah 10:16 ישעיהו י':ט"ז

לָכֵן יְשַׁלַּח הָאָדוֹן ה' צְבָאוֹת בְּמִשְׁמַנָּיו רָזוֹן וְתַחַת כְּבֹדוֹ יֵקַד יְקֹד כִּיקוֹד אֵשׁ:

Therefore will the L-rd, the L-RD of hosts, Send among his fat ones leanness; And under his glory there shall be kindled A burning like the burning of fire.

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51 **כרשפי אש**

"Its flashes are flashes of fire": the Song's image for love as strong as death, applied to the Serafim's love.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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52 **בד"ה ונקדשתי**

The discourse on "And I shall be sanctified in the midst of the children of Israel," which, the text says, discusses the angelic band that says "holy" only once.

KEHOT'S NOTE

לקו"ת פ' אמור.

53 **ונקדשתי בתוך בנ"י**

"And I shall be sanctified in the midst of the children of Israel," the verse that opens the discourse the parenthesis

the Torah Ohr explanation cited here.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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61 **ובד״ה כה אמר כו׳ ונתתי לך מהלכים**

The Torah Ohr discourse on "Thus says … I will give you places to walk among those who stand," cited for the ascent of the angels.

KEHOT'S NOTE

תו״א פ׳ וישב.

62 **ונתתי לך מ הלכים בין העומדים**

"I will give you places to walk among these who stand," the verse of the Torah Ohr discourse in Vayeshev cited here.

Zechariah 3:7 זכריה ג׳:ז׳

כֹּה־אָמַר ה׳ צְבָאוֹת אִם־בִּדְרָכַי תֵּלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אַתָּה תָּדִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֲצֵרַי וְנָתַתִּי לְךָ מַהְלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

'Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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PARAGRAPH 5

63 **ומגז כבשים יתחמם**

Job says the poor were warmed by the fleece of his lambs. The maamar cites it to show that wool is the stuff of garments.

Job 31:20 איוב ל״א:כ׳

אִם־לֹא בֵרְכוּנִי חֲלָצָו וּמִגֵּז כְּבָשַׂי יִתְחַמָּם:

If his loins have not blessed me, And if he were not warmed with the fleece of my sheep;

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KEHOT'S NOTE

איוב לא, כ.

PARAGRAPH 6

64 **שהמלאך סנדלפו״ן קושר כתרים**

The Talmud says that Sandalfon stands behind the Chariot and ties crowns for his Maker. The maamar adds that the crowns are made from the letters of prayer.

Chagigah 13b:4 חגיגה י״ג ב:ד׳

"וָאֶרֶא הַחַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת", אָמַר רַבִּי אֶלְעָזָר: מַלְאָךְ אֶחָד שֶׁהוּא עוֹמֵד בָּאָרֶץ, וְרֹאשׁוֹ מַגִּיעַ אֵצֶל הַחַיּוֹת. בְּמַתְנִיתָא תָּנָא: סַנְדַּלְפוֹן שְׁמוֹ, הַגָּבוֹהַּ מֵחֲבֵרוֹ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אַחוֹרֵי הַמֶּרְכָּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנוֹ. אִינִי? וְהָכְתִיב: "בָּרוּךְ כְּבוֹד ה׳

מִמְּקוֹמוֹ", מִכְּלָל דִּמְקוֹמוֹ לֵיכָּא דְּיָדַע לֵקָה! דְּאָמַר שֵׁם אַתְּגָא וְאָזֵל וְיָתֵיב בְּרֵישֵׁיהּ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

חגיגה יג, ב. ובתוס׳ שם. וראה הערת כ״ק אדמו״ר בס׳ המאמרים ה׳תש״ח, ע׳ 202. וראה ביאור באוה״ת שמות כרך-ח ע׳ ג׳עט איך יכול מלאך שהוא בעשי׳ ויצי׳ להיות קושר כתרים לקונו.

65 "And the matters are ancient," borrowed to say that these are deep matters, not to be elaborated here.

I Chronicles 4:22 דברי הימים א ד׳:כ״ב

וְיוֹקִים וְאַנְשֵׁי כֹזֵבָא וְיוֹאָשׁ וְשָׂרָף אֲשֶׁר־בָּעֲלוּ לְמוֹאָב וְיָשֻׁבִי לָחֶם וְהַדְּבָרִים עַתִּיקִים:

and Jokim, and the men of Cozeba, and Joash, and Saraph, who had dominion in Moab, and Jashubi-lehem. And the records are ancient.

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66 **עור העולה אשר הקריב**

The skin of the burnt-offering goes to the kohen who offered it. The maamar explains why the skin is not burned with the rest.

Leviticus 7:8 ויקרא ז׳:ח׳

וְהַכֹּהֵן הַמַּקְרִיב אֶת־עֹלַת אִישׁ עוֹר הָעֹלָה אֲשֶׁר הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה:

And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered.

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KEHOT'S NOTE

ויקרא ז, ח.

67 Kehot's note points to Leviticus 7:8–9 for these words.

Leviticus 7:8–9 ויקרא ז׳:ח׳-ט׳

וְהַכֹּהֵן הַמַּקְרִיב אֶת־עֹלַת אִישׁ עוֹר הָעֹלָה אֲשֶׁר הִקְרִיב לַכֹּהֵן לוֹ יִהְיֶה: וְכָל־מִנְחָה אֲשֶׁר תֵּאָפֶה בַּתַּנּוּר וְכָל־נַעֲשָׂה בַמַּרְחֶשֶׁת וְעַל־מַחֲבַת לַכֹּהֵן הַמַּקְרִיב אֹתָהּ לוֹ תִהְיֶה:

And the priest that offereth any man's burnt-offering, even the priest shall have to himself the skin of the burnt-offering which he hath offered. And every meal-offering that is baked in the oven, and all that is dressed in the stewing-pan, and on the griddle, shall be the priest's that offereth it.

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PARAGRAPH 7

68 **ממ״ש בספרי חכמת הניתוח**

The note says that the same is stated there in the name of the books of medicine.

KEHOT'S NOTE

וכ״ה בביאה״ז לאדה״א ककב, א בשם ספרי הרפואה. וראה לקמן מטות פו, ג.

69 **והתהוות הבשר היא מהדם**

The note points there for flesh being formed from the

blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

74 **ובד"ה והי' מדי חדש**

That passage explains "from one new moon to the next ... all flesh shall come to bow down" as the revelation, in the days of Moshiach, of what is above the chain of worlds.

KEHOT'S NOTE

לקו"ת פ' ברכה צז, ד.

75 **הוא בחי' העצמות שבאין מן המוח**

The note cites this place together with Biurei HaZohar, which refers to this maamar for the meaning of bones.

KEHOT'S NOTE

באוה"ת פ' שופטים ע' תתנד ובביאה"ז מציין "ובדרוש דפ' פנחס הנ"ל מבואר דענין עצמות היינו שיהי' הדעת והחכמה בחוזק להיות קיום על כל היום כולו, וכמו העצמות שהוא לשון תוקף וחיזוק". ראה גם לקמן פ' מטות פו, ג.

76 **ברע"מ פ' שופטים**

Or HaTorah discusses the Raaya Mehemna's bones and flesh there.

KEHOT'S NOTE

ראה אוה"ת שופטים ע' תתנב. ובביאה"ז לשם. ובאוה"ת פ' שופטים ע' תתנד ובביאה"ז שם: "עצמות נק' ג"כ דרך כלל חב"ד ובשר הוא המדות לב ובשר כו' והגידים הם המחברים העצמות שהוא השכל עם המדות שהוא הבשר".

77 **עצמות ובשר**

The Raaya Mehemna on Shoftim speaks of the bones, built upon the brain, as against the flesh, sinews and skin. The text cites it for the contrast of bones and flesh.

Zohar, Shoftim 3:11–4:20 ספר הזהר, שופטים ג:יא-ד:כ

78 **לפי שכלו יהולל איש**

"A man is praised according to his intellect": emotions follow the measure of understanding.

Proverbs 12:8 משלי יב:ח

לְפִי־שִׂכְלוֹ יְהֻלַּל־אִישׁ וְנַעֲוֵה־לֵב יִהְיֶה לָבוּז׃

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

79 "From one new moon to the next ... all flesh shall come to bow down," the verse of the second discourse cited; here "flesh" is the emotions.

Isaiah 66:23 ישעיהו ס"ו:כ"ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר ה׳

blood.

KEHOT'S NOTE

ראה לקו"ש-טו ע' 358 הערה 63.

70 **לובן שממנו עצמות**

The Talmud says the father contributes the "white," from which the bones, sinews and brain are formed, and the mother the "red," from which skin, flesh and hair are formed. The maamar uses it for bones from the brain and flesh from the blood.

Niddah 31a:9 נדה ל"א א:ט

תָּנוּ רַבָּנַן: שְׁלֹשָׁה שׁוּתָּפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בָּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מִזְּרִיעַ הַלּוֹבָן, שֶׁמִּמֶּנּוּ עֲצָמוֹת, וְגִידִים, וְצִפָּרְנַיִם, וּמוֹחַ שֶׁבְּרֹאשׁוֹ, וְלוֹבָן שֶׁבָּעַיִן. אִמּוֹ מִזְּרַעַת אוֹדֶם, שֶׁמִּמֶּנּוּ עוֹר, וּבָשָׂר, וּשְׂעָרוֹת, וְשָׁחוֹר שֶׁבָּעַיִן. וְהַקָּדוֹשׁ בָּרוּךְ הוּא נוֹתֵן בּוֹ רוּחַ, וּנְשָׁמָה, וּקְלַסְתֵּר פָּנִים, וּרְאִיַּית הָעַיִן, וּשְׁמִיעַת הָאוֹזֶן, וְדִבּוּר פֶּה, וְהֲלוּךְ רַגְלַיִם, וּבִינָה, וְהַשְׂכֵּל.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

נדה לא, א. ושם "אם מזריע אודם שממנו בשר".

71 **בד"ה בהעלותך**

The discourse opens with Aharon's dismay and G-d's answer, "yours is greater than theirs," and explains the princes' offerings: each prince raised his tribe through his offering, as a person raises the meat he eats.

KEHOT'S NOTE

לקו"ת בהעלותך לא, ג.

72 **בהעלותך**

"When you kindle the lamps," the verse that opens the Likkutei Torah discourse cited here.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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73 **חייך שלך גדול משלהם**

Rashi: when Aharon was dismayed at not sharing in the princes' dedication offerings, G-d told him, "By your life, yours is greater than theirs," for he kindles the lamps.

Rashi on Numbers 8:2:1 רש"י על במדבר ח':ב':א'

בהעלתך. לָמָּה נִסְמְכָה פָּרָשַׁת הַמְּנוֹרָה לְפָרָשַׁת הַנְּשִׂיאִים? לְפִי שֶׁכְּשָׁרָאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂיאִים חָלְשָׁה אָז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בַּחֲנֻכָּה לֹא הוּא וְלֹא שִׁבְטוֹ, אָמַר לוֹ הַקָּבָ"ה חַיֶּיךָ שֶׁלְּךָ גְּדוֹלָה מִשֶּׁלָּהֶם, שֶׁאַתָּה מַדְלִיק וּמֵטִיב אֶת הַנֵּרוֹת (עי' תנחומא):

בהעלתך WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One,

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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PARAGRAPH 8

80 **לית אתר פנוי מיני'**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז תנ"ז.

81 **לית אתר פנוי מיניה**

The Tikkunei Zohar (Tikkun 57): "there is no place empty of Him."

Tikkunei Zohar 91b:6 תקוני הזהר צ"א ב:ו

... בְּכָל סְפִירָן, וּבְכָל כָּרְסַיָּין, וּבְכָל מַלְאָכִין, וּבְכָל אֵבֶר וְאֵבֶר דְּבַר נַשׁ, דְּלֵית אֲתַר פָּנוּי מִנֵּיהּ לָא בְּעָלְאִין וְלָא בְתַתָּאִין, יהו"ה לָא אִתְקְרֵי בְּיִחוּדָא דְאַרְבַּע אַתְוָון אֶלָּא בְּעִלַּת הָעִלּוֹת דְּמְיַחֵד לוֹן, וּבְגִין דְּאִיהוּ מְיַחֵד

Tikkunei Zohar - Vocalized (Public Domain)

82 **מלכותך מכ"ע**

"Your kingship is a kingship over all worlds, and Your dominion is in every generation." The maamar reads it as G-d's light filling all space, souls and time.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

83 Kehot's note points to Psalms 45:18 for these words.

Psalms 45:18 תהילים מ"ה:י"ח

אַזְכִּירָה שִׁמְךָ בְּכָל־דּוֹר וָדֹר עַל־כֵּן עַמִּים יְהוֹדוּךָ לְעֹלָם וָעֶד׃

I will make thy name to be remembered in all generations; Therefore shall the peoples praise thee for ever and ever.

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PARAGRAPH 9

84 **הושיט אצבעו הקטנה**

When the ministering angels objected to the creation of man, G-d stretched out His little finger among them and burned them. Here it shows that the emotions would be consumed by the full force of comprehension.

Sanhedrin 38b:5 סנהדרין ל"ח ב:ה'

אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? הוֹשִׁיט אֶצְבָּעוֹ קְטַנָּה בֵּינֵיהֶן וּשְׂרָפָם. וְכֵן כַּת שְׁנִיָּה. כַּת שְׁלִישִׁית אָמְרוּ לְפָנָיו: רִבּוֹנוֹ שֶׁל עוֹלָם, רִאשׁוֹנִים שֶׁאָמְרוּ לְפָנֶיךָ מָה הוֹעִילוּ? כָּל הָעוֹלָם כּוּלּוֹ שֶׁלְּךָ הוּא. כָּל מָה שֶׁאַתָּה רוֹצֶה לַעֲשׂוֹת בְּעוֹלָמְךָ - עֲשֵׂה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

סנהדרין לח, ב.

85 **להודיע לבני האדם**

"To make known to the sons of man His mighty acts": the maamar reads gevuros as the restraints through which the light of understanding reaches the heart.

Psalms 145:12 תהילים קמ"ה:י"ב

לְהוֹדִיעַ לִבְנֵי הָאָדָם גְּבוּרֹתָיו וּכְבוֹד הֲדַר מַלְכוּתוֹ׃

To make known to the sons of men His mighty acts, And the glory of the majesty of His kingdom.

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KEHOT'S NOTE

תהלים קמה, יב.

86 **מ"ט שערי בינה**

Fifty gates of understanding were created, and all but one were given to Moshe. The maamar identifies the forty-nine gates with the passage of understanding into the heart.

Rosh Hashanah 21b:11–12 ראש השנה כ"א ב:י"א-י"ב

רַב וּשְׁמוּאֵל. חַד אָמַר: חֲמִשִּׁים שַׁעֲרֵי בִינָה נִבְרְאוּ בָּעוֹלָם, וְכוּלָּן נִיתְּנוּ לְמֹשֶׁה, חָסַר אֶחָד, שֶׁנֶּאֱמַר: "וַתְּחַסְּרֵהוּ מְּעַט מֵאֱלֹקִים". "בִּקֵּשׁ קוֹהֶלֶת לִמְצוֹא דִּבְרֵי חֵפֶץ" — בִּקֵּשׁ קוֹהֶלֶת לִהְיוֹת כְּמֹשֶׁה, יָצְתָה בַּת קוֹל וְאָמְרָה לוֹ: "וְכָתוּב יוֹשֶׁר דִּבְרֵי אֱמֶת" — "וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

ר"ה כא, ב.

87 **בד"ה עיני כל**

That discourse explains the fifty gates of Binah through the Zohar's reading of she'arim as "what one measures in his heart," and asks how gates of understanding can be in the heart, since "the heart understands."

KEHOT'S NOTE

לקו"ת מטות פה, ב ואילך.

88 **עיני כל**

"The eyes of all look to You," the verse that opens the Likkutei Torah discourse cited here.

Psalms 145:15 תהילים קמ"ה:ט"ו

עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃

The eyes of all wait for Thee, And Thou givest them their food in due season.

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89 **בד"ה כי קרוב אליך הדבר**

That passage, at the head of 46c, explains "and you shall choose life, to love Havayah": the choice is in the intellect alone and the love is in the heart, and the choice comes first.

KEHOT'S NOTE

לקו"ת נצבים מו, רע"ג.

90 "For the matter is very near to you," the verse of the sec-

ond discourse cited.

Deuteronomy 30:14 דברים ל׳:י״ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ׃

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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91 **ובחרת בחיים . . לאהבה את ה׳**

"And you shall choose life": the choice is in the mind and precedes the love.

Deuteronomy 30:19 דברים ל׳:י״ט

הַעִדֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבָחַרְתָּ בַּחַיִּים לְמַעַן תִּחְיֶה אַתָּה וְזַרְעֶךָ׃

I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed;

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KEHOT'S NOTE

דברים ל, יט-כ.

92 **לאהבה את ה׳**

"To love Havayah your G-d," the love in the heart that follows the choice.

Deuteronomy 30:20 דברים ל׳:כ׳

לְאַהֲבָה אֶת־ה׳ אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה׳ לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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93 **והשבות אל לבבך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם ד, לט.

94 **והשבות אל לבבך**

"And you shall take it to your heart": bringing what the mind knows into the heart.

Deuteronomy 4:39 דברים ד׳:ל״ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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95 **ואגידה לכם**

Yaakov's "Gather, and I will tell you," the verse on which the cited Zohar passage comments.

Genesis 49:1 בראשית מ״ט:א׳

וַיִּקְרָא יַעֲקֹב אֶל־בָּנָיו וַיֹּאמֶר הֵאָסְפוּ וְאַגִּידָה לָכֶם אֵת אֲשֶׁר־יִקְרָא אֶתְכֶם בְּאַחֲרִית הַיָּמִים׃

And Jacob called unto his sons, and said: 'Gather yourselves together, that I may tell you that which shall befall you in the end of days.

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96 **ואגידה לכם**

The Zohar calls ve'agidah "a secret of wisdom," because the word joins gimmel and dalet without separation, even when a yud stands between them.

Zohar, Vayechi 53:517–528 ספר הזהר, ויחי נ״ג:תקי״ז-תקכ״ח

When Jacob called his sons, Abraham and Isaac were there and the Shekinah with them, rejoicing in Jacob, and in the prospect of joining the patriarchs and forming with them a chariot. When Jacob said to his sons, "I will tell you what will befall you in the latter end of days", a kind of sadness came over him and the Shekinah departed. His sons, however, raised their voices and said, "Hear, O Israel, etc.", and Jacob answered, "Blessed be the name of his glorious kingdom for ever and ever", ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 10

97 **דכולא קמיה כלא ממש חשיבי**

The Zohar: "all before Him are considered as nothing." It is the content of the contemplation that forms the "bones" of prayer.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ׳:קפ״ח-כ״ב:קצ״ט

R. Simeon then opened his discourse on the precepts of the Torah. He said: 'The precepts of the Torah which the Holy One has given to Israel are all laid down in the first chapter of Genesis in summary. In the Beginning G-d created.1The remainder of this chapter is more in the style of the Ra'yah Mehemnah than of the Zohar. This contains the first precept of all, to wit, the fear of the L-rd, as it is written: "The fear of the L-rd is the beginning of wisdom" (Ps. ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

98 **משכיל לאיתן**

"A maskil of Eisan the Ezrachite": the name Eisan means strong and firm, like the fixed knowledge described here.

Psalms 89:1 תהילים פ״ט:א׳

מַשְׂכִּיל לְאֵיתָן הָאֶזְרָחִי׃

Maschil of Ethan the Ezrahite.

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KEHOT'S NOTE

תהלים פט, א.

99 **שאיתן הוא קשה**

On the "nachal eisan" of the eglah arufah, the Mishnah

הלשון באוה"ת בראשית-ג דף תקמו, א.

104 **וברע"מ פ' צו (ל"ג ב')**

The note says the Raaya Mehemna's wording is copied there.

KEHOT'S NOTE

הלשון נעתק באוה"ת בראשית כרך-ב דף תלה, ב. ובכרך-ג דף תקמז, א. חקירה עד, א.

105 Adam's words about Chavah, which the Zohar passages cited here interpret.

Genesis 2:23 בראשית ב:כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעַצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקֳחָה־זֹּאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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106 **עצם מעצמי ובשר מבשרי**

The Zohar on Vayikra quotes "bone of my bones and flesh of my flesh" in its discussion of the woman built from Adam's side, the first of the passages the text cites.

Zohar, Vayikra 61:406–63:416 ספר הזהר, ויקרא ס"א:ת"ו-ס"ג:תט"ז

It may be asked, seeing that David also used to rise at midnight to study, why was he warned by chastisement? The reason is that he transgressed against the very grade to which he was attached, and therefore he required to be chastised. His punishment, in fact, fitted his crime: he sinned against the holy Kingdom and Jerusalem, and therefore he was driven from Jerusalem and his kingdom was taken from him, until he had made sufficient atonement.' R. Judah asked why David was punished at the hand of his ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

107 **עצם מעצמי ובשר מבשרי**

The Raaya Mehemna at the end of Teitzei quotes "bone of my bones" and "flesh of my flesh" in a passage on the tefillin of the head, one of the passages the text cites.

Zohar, Ki Teitzei 20:98–22:108 ספר הזהר, כי תצא כ:צ"ח-כ"ב:קי"ח

108 **עצם מעצמי ובשר מבשרי**

The Zohar on Acharei Mos cites the verse in its discussion of the "house built with wisdom," another of the passages the text cites.

Zohar, Achrei Mot 64:378–66:388 ספר הזהר, אחרי מות ס"ד:שע"ח-ס"ו:שפ"ח

R. Abba, however, said that "born at home" means coming from the River that issues from Eden, and "born abroad" from the Small of Countenance.

The Zohar; London, Soncino Press, 1933 (Public Domain)

109 **ברע"מ ס"פ תצא (רפ"א א')**

The note says the wording of this Raaya Mehemna passage is copied there.

KEHOT'S NOTE

says eisan means as it sounds: hard.

Mishnah Sotah 9:5 משנה סוטה ט':ה'

נִפְטְרוּ זִקְנֵי יְרוּשָׁלַיִם וְהָלְכוּ לָהֶן. זִקְנֵי אוֹתָהּ הָעִיר מְבִיאִין עֶגְלַת בָּקָר אֲשֶׁר לֹא עָבַד בָּהּ אֲשֶׁר לֹא מָשְׁכָה בְּעֹל (שם), וְאֵין הַמּוּם פּוֹסֵל בָּהּ, וּמוֹרִידִין אוֹתָהּ לְנַחַל אֵיתָן. וְאֵיתָן כְּמַשְׁמָעוֹ, קָשֶׁה. אַף עַל פִּי שֶׁאֵינוֹ אֵיתָן, כָּשֵׁר. וְעוֹרְפִין אוֹתָהּ בְּקוֹפִיץ מֵאַחוֹרֶיהָ. וּמְקוֹמָהּ אָסוּר מִלִּזָּרֵעַ וּמִלַּעֲבֹד, וּמֻתָּר לִסְרֹק שָׁם פִּשְׁתָּן וּלְנַקֵּר שָׁם אֲבָנִים:

The elders of Jerusalem departed and went away. The elders of that city bring "a heifer which has never been worked" (Deuteronomy 21:3). And a blemish does not disqualify it. They bring it down to a hard (etan) wadi "etan" is understood in its literal sense of "hard". Even if it is not "hard", it is valid [for the ceremony]. They break its neck with a hatchet from behind. The site may never be sown or tilled, but it is permitted to comb flax and chisel rocks.

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100 **שאיתן הוא קשה וחזק**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה סוטה פ"ט, מ"ה.

101 **בכל לבבך בשני יצריך**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכות פ"ט, מ"ה.

102 **בכל לבבך בשני יצריך**

"With all your heart: with both your inclinations, the good and the evil." The maamar uses it for the transformation of the animal soul's emotions into love of G-d.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יְצָרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשְׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנְךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בִּמְאֹד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכֻוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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103 **בזהר ויקרא (כ"ד א')**

The note says the Zohar's wording is quoted there.

KEHOT'S NOTE

דברים ד, לה-לט.

117 **בשמים ממעל**

"In the heavens above and on the earth below, there is nothing else."

Deuteronomy 4:39 דברים ד:לט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה׳ הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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118 **כי ה׳ אלקינו הוא אלקים**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה שם ז, ט. י, יז.

119 **כי ה׳ אלקינו הוא אלקים**

"Know that Havayah your G-d, He is Elokim," one of the verses the Kehot note points to: Havayah, the infinite, acts through Elokim, the Name of contraction.

Deuteronomy 7:9 דברים ז:ט

וְיָדַעְתָּ כִּי־ה׳ אֱלֹקֶיךָ הוּא הָאֱלֹקִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֶסֶד לְאֹהֲבָיו וּלְשֹׁמְרֵי מִצְוֹתָו לְאֶלֶף דּוֹר׃

Know therefore that the L-RD thy G-d, He is G-d; the faithful G-d, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;

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120 **אלה תולדות יצחק**

"These are the generations of Yitzchak," the verse of the discourse cited for Havayah and Elokim.

Genesis 25:19 בראשית כ״ה:י״ט

וְאֵלֶּה תּוֹלְדֹת יִצְחָק בֶּן־אַבְרָהָם הוֹלִיד אֶת־יִצְחָק׃

And these are the generations of Isaac, Abraham's son: Abraham begot Isaac.

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121 "Darkness and light are alike": before the light that encompasses all worlds, spiritual and physical are equal.

Psalms 139:12 תהילים קל״ט:י״ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה׃

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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PARAGRAPH 11

122 **ואהבת את ה׳ אלקיך**

The verse after the Shema: the love that follows from un-

הלשון נעתק באוה״ת בראשית כרך-ג דף תקמו, ב.

110 **ובזהר בפ׳ אחרי (ע״ח א׳)**

The note says the wording of this Zohar passage is copied there.

KEHOT'S NOTE

הלשון נעתק באוה״ת בראשית כרך-ג דף תקמו, ב.

111 **ובמ״א בזהר בראשית (כ״ו א׳)**

The note says the Zohar's wording on "bone of my bones" as the supernal and lower Shechinah is copied there.

KEHOT'S NOTE

נעתק הלשון באוה״ת בראשית-ב דף תלד, ב. בראשית-ג דף תקמה, ב. ספר החקירה עג, א.

112 **דעצם מעצמי ובשר מבשרי זהו שכינתא עילאה ושכינתא תתאה**

Israel, the central pillar, includes the supernal and the lower Shechinah, the Shema of evening and of morning, and of them it is said, "bone of my bones and flesh of my flesh."

Zohar, Bereshit 21:238–248 ספר הזהר, בראשית כ״א:רל״ח-רמ״ח

113 **בד״ה שיר השירים**

That discourse explains the supernal Shechinah and the lower Shechinah as the two levels of "bride" of which the whole Song speaks, which are the higher and the lower unity.

KEHOT'S NOTE

לקו״ת שה״ש א, ב.

114 **שיר השירים**

The opening words of the Song, which begin the Likkutei Torah discourse cited here.

Song of Songs 1:1 שיר השירים א׳:א׳

שִׁיר הַשִּׁירִים אֲשֶׁר לִשְׁלֹמֹה׃

THE song of songs, which is Solomon's.

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115 **שמע ישראל**

"Hear, O Israel": shema also means "understand," the contemplation of G-d's oneness.

Deuteronomy 6:4 דברים ו׳:ד׳

שְׁמַע יִשְׂרָאֵל ה׳ אֱלֹקֵינוּ ה׳ אֶחָד׃

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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116 **ואין עוד מלבדו בשמים ממעל**

"There is nothing else besides Him," part of the passage the Kehot note cites.

Deuteronomy 4:35 דברים ד׳:ל״ה

אַתָּה הָרְאֵתָ לָדַעַת כִּי ה׳ הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדּוֹ׃

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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KEHOT'S NOTE

derstanding that G-d is one.

Deuteronomy 6:5 דברים ו:ה

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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123 **מי לי בשמים**

"Whom do I have in heaven? And besides You I desire nothing on earth": a love that wants nothing but G-d.

Psalms 73:25 תהילים ע״ג:כ״ה

מִי־לִי בַשָּׁמַיִם וְעִמְּךָ לֹא־חָפַצְתִּי בָאָרֶץ׃

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

PARAGRAPH 12

124 **במס"נ באחד**

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

שו"ת הרשב"א ח"ה, נה. ב"ח בטואו"ח רסס"א. פע"ח ש' הק"ש פי"ב.

125 **דם התמיד קודם להטבת שתי נרות**

In Abaye's order of the Temple service, the blood of the daily offering comes before the trimming of two lamps of the Menorah. The discourse cited here explains this order.

Yoma 33a:3 יומא ל"ג א:ג

וַהֲטָבַת חָמֵשׁ נֵרוֹת קוֹדֵם לְדַם הַתָּמִיד, וְדַם הַתָּמִיד קוֹדֵם לַהֲטָבַת שְׁתֵּי נֵרוֹת, וַהֲטָבַת שְׁתֵּי נֵרוֹת קוֹדֵם לִקְטוֹרֶת, וּקְטוֹרֶת קוֹדֵם לְאֵבָרִים, וְאֵבָרִים לְמִנְחָה, וּמִנְחָה לַחֲבִיתִין, וַחֲבִיתִין לִנְסָכִין,

William Davidson, Vocalized Aramaic (CC-BY-NC)

126 **והיה לכם לציצית**

"And it shall be for you as tzitzis," the verse of the discourse cited for love as fire in the heart.

Numbers 15:39 במדבר ט"ו:ל"ט

וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה׳ וַעֲשִׂיתֶם אֹתָם וְלֹא־תָתוּרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם׃

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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127 **בקרב איש ולב עמוק**

"The inward part of a man, and a deep heart": contemplation that reaches the inner depths of the person.

Psalms 64:7 תהילים ס"ד:ז׳

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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128 **בכל לבבך**

"With all your heart," the full love of the Shema.

Deuteronomy 6:5 דברים ו:ה׳

וְאָהַבְתָּ אֵת ה׳ אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ׃

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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129 **והיו הדברים האלה אשר אנכי מצוך היום על לבבך**

The verse after "You shall love," which the maamar reads as the stage after love: the Torah and mitzvos, the burning of the fat.

Deuteronomy 6:6 דברים ו:ו׳

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

And these words, which I command thee this day, shall be upon thy heart;

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130 **כי ירעב**

"To fill his soul when he is hungry," the image for the thirst of love that is then filled.

Proverbs 6:30 משלי ו:ל׳

לֹא־יָבוּזוּ לַגַּנָּב כִּי יִגְנוֹב לְמַלֵּא נַפְשׁוֹ כִּי יִרְעָב׃

Men do not despise a thief, if he steal To satisfy his soul when he is hungry;

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PARAGRAPH 13

131 **למלא נפשו כי ירעב**

"To fill his soul when he is hungry": the image for the satisfaction that follows the thirst of love.

Proverbs 6:30 משלי ו:ל׳

לֹא־יָבוּזוּ לַגַּנָּב כִּי יִגְנוֹב לְמַלֵּא נַפְשׁוֹ כִּי יִרְעָב׃

Men do not despise a thief, if he steal To satisfy his soul when he is hungry;

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132 **קדש ישראל לה׳**

"Israel is holy to Havayah, the first of His harvest": Israel, sanctified by the mitzvos, comes before the "harvest" of the ordered worlds.

Jeremiah 2:3 ירמיהו ב׳:ג׳

קֹדֶשׁ יִשְׂרָאֵל לַה׳ רֵאשִׁית תְּבוּאָתֹה כָּל־אֹכְלָיו יֶאְשָׁמוּ רָעָה תָּבֹא אֲלֵיהֶם נְאֻם־ה׳

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמי' ב, ג.

133 **אין לך עשב מלמטה שאין לו מזל**

> Every blade of grass has a mazal above that makes it grow: the ordered chain to which the "harvest" belongs.

Bereshit Rabbah 10:6 בראשית רבה י:ו

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ור' סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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134 **כי גבוה מעל גבוה**

> "For one higher than the high watches," the chain of levels each above the other.

Ecclesiastes 5:7 קהלת ה:ז

אִם־עֹשֶׁק רָשׁ וְגֵזֶל מִשְׁפָּט וָצֶדֶק תִּרְאֶה בַמְּדִינָה אַל־תִּתְמַהּ עַל־הַחֵפֶץ כִּי גָבֹהַּ מֵעַל גָּבֹהַּ שֹׁמֵר וּגְבֹהִים עֲלֵיהֶם׃

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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135 **כי התבואה . . עונג העליון ב"ה**

> The note says that this passage, from "for the harvest" to "the supernal delight," is quoted in both places.

KEHOT'S NOTE

מובא באוה"ת פנחס ע' א'רכד. ובאוה"ת נ"ך-א ע' שכה.

136 **במ"א בפי' לעשות הישר**

> That passage, on 43a, distinguishes the love that rises by itself from contemplation, like a flame, from the love that desires to cleave to G-d, which every Jew has; "You shall love" is the longing that Havayah be your G-d.

KEHOT'S NOTE

לקמן פ' תבוא מג, א. וע' בזהר בפ' ויקרא דט"ו סע"א:

137 **לעשות הישר בעיני ה' אלקיך**

> "To do what is upright in the eyes of Havayah your G-d," whose explanation the text cites for the "straightness" of the mitzvos.

Deuteronomy 13:19 דברים י"ג:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לִשְׁמֹר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ׃

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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138 **בהגלות נגלות**

> Michal's words about David, "as one openly reveals himself," borrowed for the open revelation of the Infinite Light in the mitzvos.

II Samuel 6:20 שמואל ב ו:כ

וַיָּשָׁב דָּוִד לְבָרֵךְ אֶת־בֵּיתוֹ וַתֵּצֵא מִיכַל בַּת־שָׁאוּל לִקְרַאת דָּוִד וַתֹּאמֶר מַה־נִּכְבַּד הַיּוֹם מֶלֶךְ יִשְׂרָאֵל אֲשֶׁר נִגְלָה הַיּוֹם לְעֵינֵי אַמְהוֹת עֲבָדָיו כְּהִגָּלוֹת נִגְלוֹת אַחַד הָרֵקִים׃

Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said: 'How did the king of Israel get him honour to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! '

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139 **ולישרי לב שמחה**

> "And for the upright of heart, joy": the joy that follows the thirst of love.

Psalms 97:11 תהילים צ"ז:י"א

אוֹר זָרֻעַ לַצַּדִּיק וּלְיִשְׁרֵי־לֵב שִׂמְחָה׃

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צז, יא.

140 **יסודתם בהררי קדש**

> "His foundation is in the mountains of holiness," applied to the Torah and mitzvos, founded in the supernal holiness.

Psalms 87:1 תהילים פ"ז:א'

לִבְנֵי־קֹרַח מִזְמוֹר שִׁיר יְסוֹדָתוֹ בְּהַרְרֵי־קֹדֶשׁ׃

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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141 **פקודי ה' ישרים**

> "The precepts of Havayah are upright, gladdening the heart": the mitzvos come "straight," not through the chain of worlds, and so they bring joy.

Psalms 19:9 תהילים י"ט:ט'

פִּקּוּדֵי ה' יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת ה' בָּרָה מְאִירַת עֵינָיִם׃

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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KEHOT'S NOTE

תהלים יט, ט.

PARAGRAPH 14

142 **ות"ת כנגד כולם**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

פאה א, א.

143 **ות"ת כנגד כולם**

Among the deeds whose fruit a person enjoys, "Torah study is equal to them all."

Mishnah Peah 1:1 משנה פאה א:א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהֲרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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144 **היום לעשותם**

"Which I command you today, to do them": the stress on actual doing.

Deuteronomy 7:11 דברים ז:יא

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, יא.

145 **עשייה היא לעילא**

On Behar the Zohar says that hearing belongs to one place but "doing is above," which is why Israel put doing before hearing at Sinai.

Zohar, Behar 4:13–15 ספר הזהר, בהר ד:יג-טו

And since Israel at therefore "hearing" is attached to this Mount Sinai placed "doing" before "hearing' sabbatical year.

The Zohar; London, Soncino Press, 1933 (Public Domain)

146 **עשייה היא לעילא**

On "Havayah remembered Sarah ... and Havayah did for Sarah," the Zohar says the "remembering" comes from the mazla, the river from which all blessings flow, while the "doing" is higher than that level.

Zohar, Vayera 26:387–28:427 ספר הזהר, וירא כו:שפז-כח:תכז

Hence, besides "visiting" Sarah, G-d also "did" something in the region on high, since everything depends on that. Hence the two stages of "visiting" and "doing", with the name of "the L-rd" mentioned with each, the whole forming one process.'

The Zohar; London, Soncino Press, 1933 (Public Domain)

147 **זהר בפ' בהר דק"ח ע"ב ובפ' וירא**

The note points there for these Zohar passages on "the doing is on high."

KEHOT'S NOTE

ראה ביאה"ז להצ"צ כרך-א ע' ט.

148 **דרך השתלשלות עילה ועלול בלבד**

The epistle that the text itself cites in the next paragraph for the creation of the physical, to which the note points on the chain of cause and effect.

KEHOT'S NOTE

ראה אגה"ק סי' כ.

149 **נשתלשל — גשמי**

A later passage in Likkutei Torah on Shir HaShirim, to which the note sends the reader on the chain of worlds not reaching the physical.

KEHOT'S NOTE

ועל"ק בשה"ש (ל, רע"א). [כ].

150 **כמארז"ל**

Rabbi Simon: every blade of grass has a mazal in the heavens that strikes it and says, "Grow!" The maamar limits the mazal to growth, not existence.

Bereshit Rabbah 10:6 בראשית רבה י:ו

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חייא ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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KEHOT'S NOTE

ב"ר פ"י, [ו] [כ].

151 **והיו למארת**

The utterance "Let them be for luminaries," the spiritual stage of their creation.

Genesis 1:15 בראשית א:ט"ו

וְהָיוּ לִמְאוֹרֹת בִּרְקִיעַ הַשָּׁמַיִם לְהָאִיר עַל־הָאָרֶץ וַיְהִי־כֵן׃

and let them be for lights in the firmament of the heaven to give light upon the earth.' And it was so.

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KEHOT'S NOTE

בראשית א, טו.

152 **ויעש אלקים את שני המאורות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם א, טז.

153 **ויעש אלקים את שני המאורות הגדולים**

"And G-d made the two great luminaries," the separate making of their physical existence.

Genesis 1:16 בראשית א:ט"ז

וַיַּעַשׂ אֱלֹקִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֵת הַכּוֹכָבִים׃

And G-d made the two great lights: the greater light to rule the day, and the lesser light to rule the night; and the stars.

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PARAGRAPH 15

154 **יהי רקיע**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם א, ו.

155 **יהי רקיע**

"Let there be a firmament," the utterance for the spiritual.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם׃

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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156 **ויעש אלקים את הרקיע**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם א, ז.

157 **ויעש אלקים את הרקיע**

"And G-d made the firmament," the separate making of the physical.

Genesis 1:7 בראשית א:ז

וַיַּעַשׂ אֱלֹקִים אֶת־הָרָקִיעַ וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ וַיְהִי־כֵן׃

And G-d made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so.

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158 **תוצא הארץ נפש חיה**

"Let the earth bring forth living creatures," the utterance.

Genesis 1:24 בראשית א:כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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159 **תוצא הארץ נפש חי', ויעש אלקים את חית**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם א, כד-כה.

160 **ויעש אלקים את חית הארץ**

"And G-d made the beasts of the earth," the physical making.

Genesis 1:25 בראשית א:כ"ה

וַיַּעַשׂ אֱלֹקִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֵת כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ וַיַּרְא אֱלֹקִים כִּי־טוֹב׃

And G-d made the beast of the earth after its kind, and the cattle after their kind, and every thing that creepeth upon the ground after its kind; and G-d saw that it was good.

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161 **בד"ה יביאו לבוש מלכות**

That additional explanation contrasts Torah study, the inner dimension of memalei, with the practical mitzvos, done with physical things, whose light is from sovev, since the physical does not come from the spiritual by cause and effect.

KEHOT'S NOTE

תו"א צב, ב ואילך.

162 **יביאו לבוש מלכות**

"Let them bring royal apparel," the verse of the Torah Ohr discourse cited.

Esther 6:8 אסתר ו:ח

יָבִיאוּ לְבוּשׁ מַלְכוּת אֲשֶׁר לָבַשׁ־בּוֹ הַמֶּלֶךְ וְסוּס אֲשֶׁר רָכַב עָלָיו הַמֶּלֶךְ וַאֲשֶׁר נִתַּן כֶּתֶר מַלְכוּת בְּרֹאשׁוֹ׃

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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ובאגה"ק ד"ה איהו וחיוהי 163

The epistle beginning "He and His life-forces are one," cited by the text for the separate creation of the physical.

KEHOT'S NOTE

סי' כ דף קלב, ב.

ישמח לבב אנוש 164

"That gladdens the heart of man," borrowed for the joy of doing a mitzvah.

Psalms 104:15 תהילים ק"ד:ט"ו

וְיַיִן יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃

And wine that maketh glad the heart of man, Making the face brighter than oil, And bread that stayeth man's heart.

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אף גילת ורנן 165

"Indeed with joy and singing": the rejoicing of the wilderness in bloom, borrowed for the joy of a mitzvah.

Isaiah 35:2 ישעיהו ל"ה:ב'

פָּרֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרַנֵּן כְּבוֹד הַלְּבָנוֹן נִתַּן־לָהּ הֲדַר הַכַּרְמֶל וְהַשָּׁרוֹן הֵמָּה יִרְאוּ כְבוֹד־יְהוָה הֲדַר אֱלֹקֵינוּ׃

It shall blossom abundantly, and rejoice, Even with joy and singing; The glory of Lebanon shall be given unto it, The excellency of Carmel and Sharon; They shall see the glory of the L-RD, The excellency of our G-d.

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PARAGRAPH 16

פועל ישועות 166

"Working salvations in the midst of the earth," applied to the G-dly soul's work within a person.

Psalms 74:12 תהילים ע"ד:י"ב

וֵאלֹקִים מַלְכִּי מִקֶּדֶם פֹּעֵל יְשׁוּעוֹת בְּקֶרֶב הָאָרֶץ׃

Yet G-d is my King of old, Working salvation in the midst of the earth.

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בקרב איש ולב עמוק 167

"The inward part of a man, and a deep heart," where that work takes place.

Psalms 64:7 תהילים ס"ד:ז'

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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מאיגרא רמה 168

"From a lofty roof to a deep pit," the Talmud's image for a great fall, here the soul's descent into the body.

Chagigah 5b:16–17 חגיגה ה' ב:ט"ז-י"ז

רַבִּי הֲוָה נָקֵיט סֵפֶר קִינוֹת וְקָא קָרֵי בְּגַוֵּיהּ, כִּי מְטָא לְהַאי פְּסוּקָא "הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ" — נְפַל מִן יְדֵיהּ, אֲמַר: מֵאִיגְּרָא רָם לְבֵירָא עַמִּיקְתָּא. רַבִּי וְרַבִּי חִיָּיא הֲווֹ שָׁקְלִי וְאָזְלִי בְּאוֹרְחָא, כִּי מְטוֹ לְהָהוּא מָתָא, אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא? נֵזִיל וְנַיְקְבֵּיל אַפֵּיהּ. אָמְרִי: אִיכָּא צוּרְבָּא מֵרַבָּנַן הָכָא, וּמְאוֹר עֵינַיִם הוּא. אֲמַר לֵיהּ רַבִּי חִיָּיא לְרַבִּי: תִּיב אַתְּ, לָא תִּזַלְזֵל בִּנְשִׁיאוּתָךְ. אֵיזִיל אֲנָא וְאַקְבֵּיל אַפֵּיהּ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 17

והוא רחום 169

"But He, being merciful, forgives iniquity," a verse said in Pesukei deZimra.

Psalms 78:38 תהילים ע"ח:ל"ח

וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא־יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא־יָעִיר כָּל־חֲמָתוֹ׃

But He, being full of compassion, forgiveth iniquity, and destroyeth not; Yea, many a time doth He turn His anger away, And doth not stir up all His wrath.

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דרך איש ישר בעיניו 170

"Every way of a man is right in his own eyes": a person does not see his own descent.

Proverbs 21:2 משלי כ"א:ב'

כָּל־דֶּרֶךְ־אִישׁ יָשָׁר בְּעֵינָיו וְתֹכֵן לִבּוֹת יְהוָה׃

Every way of a man is right in his own eyes; But the L-RD weigheth the hearts.

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KEHOT'S NOTE

משלי כא, ב.

בשגם הוא בשר 171

"Since he, too, is flesh": the human perspective that takes the body's needs for granted.

Genesis 6:3 בראשית ו':ג'

וַיֹּאמֶר יְהוָה לֹא־יָדוֹן רוּחִי בָאָדָם לְעֹלָם בְּשַׁגַּם הוּא בָשָׂר וְהָיוּ יָמָיו מֵאָה וְעֶשְׂרִים שָׁנָה׃

And the L-RD said: 'My spirit shall not abide in man for ever, for that he also is flesh; therefore shall his days be a hundred and twenty years.'

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KEHOT'S NOTE

בראשית ו, ג.

PARAGRAPH 18

בשה"ש בד"ה קול דודי 172

In that discourse "our fathers" are the emotions, which Egypt "embittered," the bitterness of the maror; it goes on to explain "the voice of my beloved" as the drawing down of a "great voice" that is not heard.

KEHOT'S NOTE

לקו"ת שה"ש טו, א.

173 **קול דודי**

"The voice of my beloved," the verse of the discourse cited on matzah and maror.

Song of Songs 2:8 שיר השירים ב׳:ח׳

קוֹל דּוֹדִי הִנֵּה־זֶה בָּא מְדַלֵּג עַל־הֶהָרִים מְקַפֵּץ עַל־הַגְּבָעוֹת׃

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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174 **סד"ה וידבר**

The discourse "And He spoke" on the census in Bamidbar.

KEHOT'S NOTE

לקו"ת במדבר ב, ג.

175 **למשפחותם לבית אבותם**

"By their families, by their fathers' house," the words of the census discussed in the discourse "And He spoke."

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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176 **ע"פ כנשר יעיר**

That passage explains the eagle as the mercy drawn through the eagle-face of the Chariot over the soul's descent into the body and the animal soul, as at the Exodus, and beyond it the Thirteen Attributes of Mercy revealed on Yom Kippur.

KEHOT'S NOTE

לקו"ת האזינו עח, ג.

177 **כנשר יעיר**

"As an eagle rouses its nest, hovers over its young," the verse of the Likkutei Torah explanation cited here.

Deuteronomy 32:11 דברים ל"ב:י"א

כְּנֶשֶׁר יָעִיר קִנּוֹ עַל־גּוֹזָלָיו יְרַחֵף יִפְרֹשׂ כְּנָפָיו יִקָּחֵהוּ יִשָּׂאֵהוּ עַל־אֶבְרָתוֹ׃

As an eagle that stirreth up her nest, Hovereth over her young, Spreadeth abroad her wings, taketh them, Beareth them on her pinions—

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178 **ואשא אתכם על כנפי נשרים**

"I bore you on eagles' wings and brought you to Me": the attribute of mercy, through which G-d brings Israel close.

Exodus 19:4 שמות י"ט:ד׳

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבִא אֶתְכֶם אֵלָי׃

Ye have seen what I did unto the Egyptians, and how I bore you on eagles'wings, and brought you unto Myself.

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179 **וזהו ענין קרבן התמיד**

Earlier in this maamar: the offering rises through the lion of Chesed to the Infinite Light, and prayer, like Michael's offering of the souls, is the same ascent.

KEHOT'S NOTE

ראה לעיל עז, ד. בסה"מ תרכ"ט (הוצאת תשנ"ב) ע' קטז עם קצת ביאור.

180 **הכבשים . . קול רחמים**

An earlier Likkutei Torah passage on Vayikra, to which the note points for the lambs' voice of mercy.

KEHOT'S NOTE

וע"ל ויקרא (ב, ד). [כ].

181 **כרחל לפני גוזזיה**

"Like a ewe that is dumb before her shearers": the lamb's silent suffering, which evokes compassion.

Isaiah 53:7 ישעיהו נ"ג:ז׳

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע' נג, ז.

182 **כי מן הבשר עצמו . . בחי' רקיע**

The note says this passage, on the wool that grows only through the skin, is copied there.

KEHOT'S NOTE

קטע זה נעתק באוה"ת משפטים ע' א'רכא ע"ש.

183 **בד"ה והבדילה**

That discourse explains the parsa, the partition, from Etz Chaim, and the thirteen curtains of the Second Temple, which Rashi says were made for modesty.

KEHOT'S NOTE

תו"א יב, ג. ראה אוה"ת משפטים ע' א'רכא.

184 **והבדילה הפרוכת**

"And the curtain shall divide for you between the holy and the holy of holies," the verse of the Torah Ohr discourse cited.

Exodus 26:33 שמות כ"ו:ל"ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקֳּדָשִׁים׃

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמי' לא, יד.

192 **אם הבנים שמחה**

"A joyful mother of children": the joy of Tikkun Leah, after love is born.

Psalms 113:9 תהילים קי"ג:ט'

מוֹשִׁיבִי עֲקֶרֶת הַבַּיִת אֵם־הַבָּנִים שְׂמֵחָה הַלְלוּ־יָהּ׃

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

193 **שאז תתענג**

"Then you shall delight in Havayah," which the Kehot note compares here.

Isaiah 58:14 ישעיהו נ"ח:י"ד

אָז תִּתְעַנַּג עַל־ה׳ וְהִרְכַּבְתִּיךָ עַל־[בָּמֳתֵי] (במותי) אָרֶץ וְהַאֲכַלְתִּיךָ נַחֲלַת יַעֲקֹב אָבִיךָ כִּי פִי ה׳ דִּבֵּר׃

Then shalt thou delight thyself in the L-RD, And I will make thee to ride upon the high places of the earth, And I will feed thee with the heritage of Jacob thy father; For the mouth of the L-RD hath spoken it.

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KEHOT'S NOTE

ראה ישעי' נח, יד.

PARAGRAPH 19

194 **מרע"ה הי' רועה צאן יתרו**

"And Moshe was tending the flock of Yisro his father-in-law."

Exodus 3:1 שמות ג':א'

וּמֹשֶׁה הָיָה רֹעֶה אֶת־צֹאן יִתְרוֹ חֹתְנוֹ כֹּהֵן מִדְיָן וַיִּנְהַג אֶת־הַצֹּאן אַחַר הַמִּדְבָּר וַיָּבֹא אֶל־הַר הָאֱלֹהִים חֹרֵבָה׃

Now Moses was keeping the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the farthest end of the wilderness, and came to the mountain of G-d, unto Horeb.

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KEHOT'S NOTE

שמות ג, א.

195 **בזהר משה מלגיו**

The note points there for an explanation of "Moshe within, Yaakov without."

KEHOT'S NOTE

ל"מ והוא בת"ז תי' י"ג [כט, א], [כ]. ראה הפי' באוה"ת פ' ואתחנן ע' קעב.

185 **ובד"ה פתח אליהו**

That discourse asks why the ten Sefiros are called tikkunim, and answers from the soul: in itself it is simple light, and intellect and emotions are its garments, in which it is "arrayed."

KEHOT'S NOTE

תו"א יג, ג ואילך.

186 **פתח אליהו**

Eliyahu's discourse in the introduction to the Tikkunei Zohar, the subject of the Torah Ohr discourse cited.

Tikkunei Zohar 17a תקוני הזהר י"ז א

187 **וגוזזים השערות**

The note points there for the "shearers" who cut the hairs.

KEHOT'S NOTE

ראה יהל אור ע' קעט.

188 **בד"ה והי' אור הלבנה**

That discourse reads the light of the moon and the light of the sun as Z'eir Anpin and Nukva clothed in Yetzirah and Asiyah, and distinguishes shemesh, the luminary itself, from chamah, its heat.

KEHOT'S NOTE

לקו"ת צו י, ב.

189 **והיה אור הלבנה**

"And the light of the moon shall be like the light of the sun," the verse of the Likkutei Torah discourse cited.

Isaiah 30:26 ישעיהו ל':כ"ו

וְהָיָה אוֹר־הַלְּבָנָה כְּאוֹר הַחַמָּה וְאוֹר הַחַמָּה יִהְיֶה שִׁבְעָתַיִם כְּאוֹר שִׁבְעַת הַיָּמִים בְּיוֹם חֲבֹשׁ ה׳ אֶת־שֶׁבֶר עַמּוֹ וּמַחַץ מַכָּתוֹ יִרְפָּא׃

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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190 **ורחל עקרה**

"And Rachel was barren": here, the soul that cannot give birth to love and awe.

Genesis 29:31 בראשית כ"ט:ל"א

וַיַּרְא ה׳ כִּי־שְׂנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחְמָהּ וְרָחֵל עֲקָרָה׃

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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KEHOT'S NOTE

בראשית כט, לא.

191 **רחל מבכה**

"Rachel weeps for her children": the weeping of Tikkun Rachel.

Jeremiah 31:15 ירמיהו ל"א:ט"ו

כֹּה אָמַר ה׳ קוֹל בָּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ׃

"Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

201 **ע"פ ואלה משפטים**

That passage reads mishpat as "walking," like halachah: the ascent of the worlds level after level through knowledge, the awareness of G-dliness, which is drawn into a person through studying the laws of the Torah.

KEHOT'S NOTE

תו"א עה, ג.

202 **ואלה המשפטים אשר תשים לפניהם**

The verse of the Torah Ohr discourse cited, which explains mishpat as "walking" through knowledge.

Exodus 21:1 שמות כ"א:א

וְאֵלֶּה הַמִּשְׁפָּטִים אֲשֶׁר תָּשִׂים לִפְנֵיהֶם:

Now these are the ordinances which thou shalt set before them.

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203 **וע"פ שניך כעדר הרחלים**

That passage explains "like a flock of ewes that came up from the washing" as the refining of the laws and mitzvos, which is done through Moshe, the Faithful Shepherd, drawn from the sea of supernal wisdom above the chain of worlds.

KEHOT'S NOTE

לקו"ת שה"ש לז, ג.

204 **שניך כעדר הרחלים**

"Your teeth are like a flock of ewes," the verse of the Likkutei Torah discourse cited.

Song of Songs 6:6 שיר השירים ו:ו

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכָּלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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205 **משה ויעקב**

The Zohar on Balak compares Moshe and Yaakov: Moshe ruled over the angel in his lifetime, Yaakov after he left the world.

Zohar, Balak 6:51–59 ספר הזהר, בלק ו:נ"א-נ"ט

To Abraham again she appeared as "Adonay", as it is written, "And Adonay appeared to him in the plains of Mamre" (Gen. 18, 1), because at that time he had accepted the covenant, and what had been concealed from him till then was now revealed. Jacob called her "angel" when he was about to depart from the world, because at that moment he was about to inherit her. "Who redeemed me from all evil": because he never drew near the side of evil, and evil never had dominion over him. ...

196 **משה מלגיו**

The Tikkunei Zohar (Tikkun 13), where, the Kehot note says, this teaching is found: Yaakov is the central pillar from the outside, and Moshe from the inside.

Tikkunei Zohar 29a:7–8 תקוני הזהר כ"ט א:ז'-ח'

כד אשתלימ' סוכה בירך דילה אתמר ביעקב ויבא יעקב שלם ויעקב ודאי איהו דיוקנא דעמודא דאמצעיתא מסטרא דלבר. והא משה תמן הוה אלא מסטרא דלגאו הוה. דא מגופא ודא מנשמתא. ובגין דא תרין ירכין דעמודא דאמצעיתא שלים אינון נצח והוד. ומתי יהיה עמודא דאמצעיתא שלים כד אתחבר בשכינתא. הה"ד ויעקב נסע סכתה ויבן לו בית הה"ד ויבן יי' אלקים את הצלע.

Constantinople, 1740 (CC-BY-NC)

197 **יעקב שהי' רואה צאן לבן**

"And Yaakov tended the rest of Lavan's flock."

Genesis 30:36 בראשית ל:ל"ו

וַיָּשֶׂם דֶּרֶךְ שְׁלֹשֶׁת יָמִים בֵּינוֹ וּבֵין יַעֲקֹב וְיַעֲקֹב רֹעֶה אֶת־צֹאן לָבָן הַנּוֹתָרֹת:

And he set three days'journey betwixt himself and Jacob. And Jacob fed the rest of Laban's flocks.

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KEHOT'S NOTE

בראשית ל, לו.

198 **כל דרך איש ישר בעיניו**

"Every way of a man is right in his own eyes": without knowledge one does not see the soul's fall.

Proverbs 21:2 משלי כ"א:ב'

כָּל־דֶּרֶךְ־אִישׁ יָשָׁר בְּעֵינָיו וְתֹכֵן לִבּוֹת ה'

Every way of a man is right in his own eyes; But the L-RD weigheth the hearts.

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PARAGRAPH 20

199 **משה הוא שושבינא דמלכא**

Another passage the Kehot note gives: Moshe was over the great Sanhedrin, and therefore "Moshe was the King's groomsman."

Zohar III, 20a זח"ג כ, א

KEHOT'S NOTE

זח"ג כ, א. נג, ב. ערה, ב.

200 **משה הוא שושבינא דמלכא**

The Zohar on Metzora: Moshe is higher, "the King's groomsman," and Aharon is "the Queen's groomsman," who prepares the Queen for the King.

Zohar, Metzora 4:18–7:25 ספר הזהר, מצורע ד':י"ח-ז':כ"ה

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first.

The Zohar; London, Soncino Press, 1933 (Public Domain)

206 **משה ויעקב**

The Zohar on Vayetzei compares Yaakov and Moshe at the well: Moshe separated himself entirely from the "lower house," while Yaakov did not.

Zohar, Vayetzei 14:95–15:115 ספר הזהר, ויצא י״ד:צ״ה-ט״ו:קט״ו

Observe that Jacob, when he sat by the well and saw the water rising up toward him, knew that there he would meet his destined wife; and so it was, as Scripture says: WHILE HE WAS YET SPEAKING WITH THEM, RACHEL CAME WITH HER FATHER S SHEEP. AND IT CAME TO PASS WHEN JACOB SAW RACHEL, ETC. It was the same with Moses, who, when he sat down by the well, as soon as he saw the water rising toward him knew that there he would meet his destined wife; ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

207 **בזהר פ׳ בלק דקפ״ז ע״ב**

The note points there on the Zohar passage in Balak about Moshe and Yaakov.

KEHOT'S NOTE

ראה באוה״ת פ׳ תשא ע׳ ב׳לא.

208 **זה האשה אשר תקריבו**

"This is the fire-offering that you shall offer," in the plural: a mitzvah for all Israel.

Numbers 28:3 במדבר כ״ח:ג׳

וְאָמַרְתָּ לָהֶם זֶה הָאִשֶּׁה אֲשֶׁר תַּקְרִיבוּ לַה׳ כְּבָשִׂים בְּנֵי־שָׁנָה תְמִימִם שְׁנַיִם לַיּוֹם עֹלָה תָמִיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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209 **נחות דרגא**

The Talmud's "go down a step" (nechos darga), which the maamar hears in nicho'ach.

Yevamot 63a:10–11 יבמות ס״ג א:י׳-י״א

טוּם וְלָא תְּשַׁפֵּיץ. שַׁפֵּיץ וְלָא תִּיבְנֵי. שֶׁכָּל הָעוֹסֵק בְּבִנְיָן — מִתְמַסְכֵּן. קָפוֹץ וְבֵין אַרְעָא, מְתוֹן נְסֵיב אִיתְּתָא. נְחֵית דַּרְגָּא נְסֵיב אִיתְּתָא. סַק דַּרְגָּא בְּחַר שׁוֹשְׁבִינָא. אָמַר רַבִּי אֶלְעָזָר בַּר אֲבִינָא: אֵין פּוּרְעָנוּת בָּאָה לָעוֹלָם אֶלָּא בִּשְׁבִיל יִשְׂרָאֵל, שֶׁנֶּאֱמַר: "הִכְרַתִּי גוֹיִם נָשַׁמּוּ פִּנּוֹתָם הֶחֱרַבְתִּי חוּצוֹתָם", וּכְתִיב: "אָמַרְתִּי אַךְ תִּירְאִי אוֹתִי תִּקְחִי מוּסָר".

William Davidson, Vocalized Aramaic (CC-BY-NC)

KEHOT'S NOTE

יבמות סג, א.

210 **שסנד״ל קושר כתרים לקונו**

There Sandalfon's crowns from Israel's prayers are explained at length: the requests of the Shemoneh Esreh ask for a change of will above the level of Torah, which comes from Chochmah.

KEHOT'S NOTE

נסמן לקמן שה״ש מג, ג. ע״ש בארוכה.

211 **שסנד״ל קושר כתרים לקונו**

Sandalfon ties crowns for his Maker.

Chagigah 13b:4 חגיגה י״ג ב:ד׳

"וְאָרָא הַחַיּוֹת וְהִנֵּה אוֹפַן אֶחָד בָּאָרֶץ אֵצֶל הַחַיּוֹת", אָמַר רַבִּי אֶלְעָזָר: מַלְאָךְ אֶחָד שֶׁהוּא עוֹמֵד בָּאָרֶץ, וְרֹאשׁוֹ מַגִּיעַ אֵצֶל הַחַיּוֹת. בְּמַתְנִיתָא תָּנָא: סַנְדַּלְפוֹן שְׁמוֹ, הֶגְבּוֹהַּ מֵחֲבֵרוֹ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה. וְעוֹמֵד אֲחוֹרֵי הַמֶּרְכָּבָה וְקוֹשֵׁר כְּתָרִים לְקוֹנוֹ. אִינִי? וְהָכְתִיב: "בָּרוּךְ כְּבוֹד ה׳ מִמְּקוֹמוֹ", מִכְּלָל דִּמְקוֹמוֹ לֵיכָּא דְּיָדֵע לֵקָה! דְּאָמַר שֵׁם אַתָּגָא וְאָזֵל וְיָתֵיב בְּרֵישֵׁיהּ.

William Davidson, Vocalized Aramaic (CC-BY-NC)

212 **בד״ה נר חנוכה**

That discourse explains the mezuzah on the right as ascent from below, like the mitzvos, with the Shema's "with all your heart," and the Chanukah lamp on the left as the drawing down of the light of Torah.

KEHOT'S NOTE

תו״א מב, ב.

213 **נר חנוכה כו׳ ומזוזה מימין**

The Chanukah lamp is placed on the left, "so that the Chanukah lamp is on the left and the mezuzah on the right," the subject of the Torah Ohr discourse cited.

Shabbat 22a:3–4 שבת כ״ב א:ג׳-ד׳

אָמַר רַב יְהוּדָה אָמַר רַב אַסִּי אָמַר רַב: אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. כִּי אַמְרִיתַהּ דְּשָׁמוּאֵל, אָמַר לִי: וְכִי נֵר קְדוּשָׁה יֵשׁ בָּהּ? מַתְקִיף לַהּ רַב יוֹסֵף: וְכִי דָּם קְדוּשָׁה יֵשׁ בּוֹ? דְּתַנְיָא "וְשָׁפַךְ ... וְכִסָּה" — בַּמֶּה שֶׁשָּׁפַךְ יְכַסֶּה. שֶׁלֹּא יְכַסֶּנּוּ בָּרֶגֶל, שֶׁלֹּא יְהוּ מִצְוֹת בְּזוּיוֹת עָלָיו. הָכָא נָמֵי, שֶׁלֹּא יְהוּ מִצְוֹת בְּזוּיוֹת עָלָיו. בְּעוֹ מִינֵּיהּ מֵרַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַהוּ לְהִסְתַּפֵּק מִנּוֹיֵי סוּכָּה כָּל שִׁבְעָה? אֲמַר לֵקָה: הֲרֵי אָמְרוּ אָסוּר לְהַרְצוֹת מָעוֹת כְּנֶגֶד נֵר חֲנוּכָּה. אָמַר רַב ...

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214 **ובד״ה מה יפו פעמיך**

The same discourse speaks of the soul longing to be absorbed in G-d's essence, "Whom do I have in heaven," through binding one's thought and speech to the Torah, and of self-sacrifice in the Shema that is above the level of Torah.

KEHOT'S NOTE

לקו״ת שה״ש מג, ג.

215 **מה יפו פעמיך בנעלים**

"How beautiful are your steps in sandals," the verse of the Likkutei Torah discourse on Sandalfon cited.

Song of Songs 7:2 שיר השירים ז׳:ב׳

מַה־יָּפוּ פְעָמַיִךְ בַּנְּעָלִים בַּת־נָדִיב חַמּוּקֵי יְרֵכַיִךְ כְּמוֹ חֲלָאִים מַעֲשֵׂה יְדֵי אָמָּן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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216 **בביאור ע"פ והניף**

That explanation discusses how a person is nourished by food and also raises it, drawing the Infinite Light into Chochmah through a blessing, so that the fallen vessels of Tohu are refined and reunited with their lights.

KEHOT'S NOTE

לקו"ת פ' אמור לח, ג ואילך.

217 **והניף הכהן אותם על לחם הביכורים**

The two lambs waved with the Shavuos loaves, the verse of the Likkutei Torah explanation on the lamb cited.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְּבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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PARAGRAPH 21

218 **משום דבחילא יתיר**

The Zohar: baalei teshuvah draw themselves near with the desire of the heart "and with great strength," so perfect tzaddikim cannot stand in their place.

Zohar I, 129b זח"א קכט, ב

KEHOT'S NOTE

זח"א קכט, ב (ובחילא סגי).

219 **במי נמלך בנשמותיהם של צדיקים**

On "Let us make man": with whom did He take counsel? With the souls of the tzaddikim.

Bereshit Rabbah 8:7 בראשית רבה ח':ז'

רבי יהושע דסכנין בשם רבי שמואל אמר: בנפשותן של צדיקים נמלך, הדא הוא דכתיב (ד"ה א ד): המה היוצרים ויושבי נטעים וגדרה עם המלך במלאכתו ישבו שמה. המה היוצרים, על שם וייצר ה' אלקים את האדם עפר מן האדמה. יושבי נטעים, על שם ויטע ה' אלקים גן בעדן מקדם. וגדרה, על שם (ירמיה ה) אשר שמתי חול גבול לים. עם המלך במלאכתו ישבו, עם המלך מלך מלכי המלכים הקדוש ברוך הוא ישבו נפשות של צדיקים, שבהן נמלך הקדוש ב"ה וברא את העולם:

Rabbi Yehoshua of Sikhnin said in the name of Rabbi Shmuel: He consulted with the souls of the righteous. That is what is written: "They are the potters and the inhabitants of Neta'im and Gedera; they dwelled there with the king for his works" (I Chronicles 4:23). "They are the potters [hayotzer-im]" - alluding to: "the L-rd G-d formed [vayitzer] man of dust from the ground" (Genesis 2:7). "Inhabitants of Neta'im" - alluding to: "the L-rd G-d planted [vayita] a garden eastward in Eden" (Genesis 2:8). "And Gedera" - after ...

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KEHOT'S NOTE

ב"ר ח, ז. ראה רות רבה רפ"ג.

220 **בגמרא ספ"ה דברכות**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לד, ב.

221 **במקום שבע"ת עומדים**

Rabbi Abahu's teaching that perfect tzaddikim cannot stand where baalei teshuvah stand; the same passage brings Rabbi Yochanan's view that the tzaddikim are higher.

Berakhot 34b:22 ברכות ל"ד ב:כ"ב

וּפְלִיגָא דְּרַבִּי אַבָּהוּ, דְּאָמַר רַבִּי אַבָּהוּ: מָקוֹם שֶׁבַּעֲלֵי תְשׁוּבָה עוֹמְדִין — צַדִּיקִים גְּמוּרִים אֵינָם עוֹמְדִין, שֶׁנֶּאֱמַר: "שָׁלוֹם שָׁלוֹם לָרָחוֹק וְלַקָּרוֹב". "לָרָחוֹק" בְּרֵישָׁא, וַהֲדַר "לַקָּרוֹב".

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply :

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KEHOT'S NOTE

ברכות לד, ב.

PARAGRAPH 22

222 **למצות שנקי לבושים**

Kehot's note points to Zohar II, 210a for these words.

Zohar II, 210a זח"ב רי, א

KEHOT'S NOTE

זח"ב רי, א-ב ע"ח שי מ"ד פ"ג.

223 **ושער רישי' כעמר נקא**

Daniel's vision of the Ancient of Days, "the hair of His head like pure wool," from which the Torah is drawn.

Daniel 7:9 דניאל ז':ט'

חָזֶה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

224 "Then lambs shall graze," cited by the text for the lamb.

Isaiah 5:17 ישעיהו ה':י"ז

וְרָעוּ כְבָשִׂים כְּדָבְרָם וְחָרְבוֹת מֵחִים גָּרִים יֹאכֵלוּ:

Then shall the lambs feed as in their pasture, And the waste places of the fat ones shall wanderers eat.

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225 "Lambs for your clothing": wool, the material of garments, and in the Talmud a hint of hidden things.

Proverbs 27:26 משלי כ״ז:כ״ו

כְּבָשִׂים לִלְבוּשֶׁךָ וּמְחִיר שָׂדֶה עַתּוּדִים:

The lambs will be for thy clothing, And the goats the price for a field. .

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226 **סד״ה שובה ישראל**

That passage explains "For with You is forgiveness, that You may be feared" as a revelation of the Name Havayah, a new coming into being, and describes the souls of Israel, rooted in the "mountains of holiness," descending and then returning upward from level to level.

KEHOT'S NOTE

ראה לקמן ש״ש סה, ב.

227 **שובה ישראל**

"Return, O Israel," the verse of the Likkutei Torah discourse for Shabbos Shuvah cited here.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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228 **קחו עמכם דברים**

"Take words with you," discussed at the end of that discourse.

Hosea 14:3 הושע י״ד:ג׳

קְחוּ עִמָּכֶם דְּבָרִים וְשׁוּבוּ אֶל־ה׳ אִמְרוּ אֵלָיו כָּל־תִּשָּׂא עָוֹן וְקַח־טוֹב וּנְשַׁלְּמָה פָרִים שְׂפָתֵינוּ:

Take with you words, And return unto the L-RD; Say unto Him: 'Forgive all iniquity, And accept that which is good; So will we render for bullocks the offering of our lips.

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229 **כי עמך הסליחה למען תורא**

"For with You is forgiveness, that You may be feared," also discussed there.

Psalms 130:4 תהילים ק״ל:ד׳

כִּי־עִמְּךָ הַסְּלִיחָה לְמַעַן תִּוָּרֵא:

For with Thee there is forgiveness, that Thou mayest be feared.

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230 **ומלאו הארץ וכבשוה**

"Fill the earth and subdue it": kavash, the root the maamar hears in keves.

Genesis 1:28 בראשית א׳:כ״ח

וַיְבָרֶךְ אֹתָם אֱלֹקִים וַיֹּאמֶר לָהֶם אֱלֹקִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשֻׁהָ וּרְדוּ בִּדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבְכָל־חַיָּה הָרֹמֶשֶׂת עַל־הָאָרֶץ:

And G-d blessed them; and G-d said unto them: 'Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כח.

231 **הצדיק כובש את יצרו**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה אבות רפ״ד (איזהו גבור הכובש את יצרו).

232 **הצדיק כובש את היצה״ר**

"Who is mighty? One who subdues his inclination": the self-mastery of the tzaddik.

Pirkei Avot 4:1 משנה אבות ד׳:א׳

בֶּן זוֹמָא אוֹמֵר, אֵיזֶהוּ חָכָם, הַלּוֹמֵד מִכָּל אָדָם, שֶׁנֶּאֱמַר (תהלים קיט) מִכָּל מְלַמְּדַי הִשְׂכַּלְתִּי כִּי עֵדְוֹתֶיךָ שִׂיחָה לִּי. אֵיזֶהוּ גִבּוֹר, הַכּוֹבֵשׁ אֶת יִצְרוֹ, שֶׁנֶּאֱמַר (משלי טז) טוֹב אֶרֶךְ אַפַּיִם מִגִּבּוֹר וּמֹשֵׁל בְּרוּחוֹ מִלֹּכֵד עִיר. אֵיזֶהוּ עָשִׁיר, הַשָּׂמֵחַ בְּחֶלְקוֹ, שֶׁנֶּאֱמַר (תהלים קכח) יְגִיעַ כַּפֶּיךָ כִּי תֹאכֵל אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ, בָּעוֹלָם הַזֶּה. וְטוֹב לָךְ, לָעוֹלָם הַבָּא. אֵיזֶהוּ מְכֻבָּד, הַמְכַבֵּד אֶת הַבְּרִיּוֹת, שֶׁנֶּאֱמַר (שמואל א ב) כִּי מְכַבְּדַי אֲכַבֵּד וּבֹזַי יֵקָלוּ:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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233 "And the land is subdued before Havayah": the tzaddik himself subdued before G-d.

Numbers 32:22 במדבר ל״ב:כ״ב

וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵי ה׳ וְאַחַר תָּשֻׁבוּ וְהְיִיתֶם נְקִיִּם מֵה׳ וּמִיִּשְׂרָאֵל וְהָיְתָה הָאָרֶץ הַזֹּאת לָכֶם לַאֲחֻזָּה לִפְנֵי ה׳

and the land be subdued before the L-RD, and ye return afterward; then ye shall be clear before the L-RD, and before Israel, and this land shall be unto you for a possession before the L-RD.

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234 "I was like a docile lamb," the lamb's meekness.

Jeremiah 11:19 ירמיהו י״א:י״ט

וַאֲנִי כְּכֶבֶשׂ אַלּוּף יוּבַל לִטְבוֹחַ וְלֹא־יָדַעְתִּי כִּי־עָלַי חָשְׁבוּ מַחֲשָׁבוֹת נַשְׁחִיתָה עֵץ בְּלַחְמוֹ וְנִכְרְתֶנּוּ מֵאֶרֶץ חַיִּים וּשְׁמוֹ לֹא־יִזָּכֵר עוֹד:

But I was like a docile lamb that is led to the slaughter; And I knew not that they had devised devices against me: 'Let us destroy the tree with the fruit thereof, And let us cut him off from the land of the living, That his name may be no more remembered.'

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235 **ותוסף אסתר**

> "And Esther spoke yet again," the verse of the Torah Ohr discourse cited.

Esther 8:3 אסתר ח׳:ג׳

וַתּוֹסֶף אֶסְתֵּר וַתְּדַבֵּר לִפְנֵי הַמֶּלֶךְ וַתִּפֹּל לִפְנֵי רַגְלָיו וַתֵּבְךְּ וַתִּתְחַנָּן־לוֹ לְהַעֲבִיר אֶת־רָעַת הָמָן הָאֲגָגִי וְאֵת מַחֲשַׁבְתּוֹ אֲשֶׁר חָשַׁב עַל־הַיְּהוּדִים:

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews.

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236 **אם לא תדעי לך**

> "If you do not know," the verse of the second discourse cited.

Song of Songs 1:8 שיר השירים א׳:ח׳

אִם־לֹא תֵדְעִי לָךְ הַיָּפָה בַּנָּשִׁים צְאִי־לָךְ בְּעִקְבֵי הַצֹּאן וּרְעִי אֶת־גְּדִיֹּתַיִךְ עַל מִשְׁכְּנוֹת הָרֹעִים:

If thou know not, O thou fairest among women, Go thy way forth by the footsteps of the flock And feed thy kids, beside the shepherds'tents.

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237 **ורחל היתה יפת תואר**

> "And Rachel was of beautiful form," discussed in those discourses.

Genesis 29:17 בראשית כ״ט:י״ז

וְעֵינֵי לֵאָה רַכּוֹת וְרָחֵל הָיְתָה יְפַת־תֹּאַר וִיפַת מַרְאֶה:

And Leah's eyes were weak; but Rachel was of beautiful form and fair to look upon.

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238 **מן הנעלבים ואינן עולבים**

> Kehot's note points to Shabbat 88b for these words.

Shabbat 88b שבת פ״ח ב

KEHOT'S NOTE

שבת פח, ב. וש״נ.

239 **כרחל לפני גוזזיה נאלמה**

> "Like a ewe that is dumb before her shearers," the silent meekness of the tzaddik.

Isaiah 53:7 ישעיהו נ״ג:ז׳

נִגַּשׂ וְהוּא נַעֲנֶה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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240 The Talmud reads "lambs for your clothing" as: matters that are the hidden things of the world must be kept under your garment.

Chagigah 13a:9 חגיגה י״ג א:ט׳

רַבִּי אֲבָהוּ אָמַר מֵהָכָא: "כְּבָשִׂים לְלִבּוּשֶׁךָ", דְּבָרִים שֶׁהֵן כִּבְשׁוֹנוֹ שֶׁל עוֹלָם — יִהְיוּ תַּחַת לְבוּשֶׁךָ. אֲמַרוּ לֵיהּ: תְּנֵינַן בְּהוּ עַד "וַיֹּאמֶר אֵלַי בֶּן אָדָם". אֲמַר לְהוּ: הֵן הֵן מַעֲשֵׂה הַמֶּרְכָּבָה.

William Davidson, Vocalized Aramaic (CC-BY-NC)

241 Yeshayahu's words to Chizkiyahu: why do you involve yourself with the hidden matters of the Merciful One?

Berakhot 10a:29 ברכות י׳ א:כ״ט

אֲמַר לֵיהּ: בַּהֲדֵי כַּבְשֵׁי דְּרַחֲמָנָא לְמָה לָךְ? מַאי דְּמִפַּקְּדַתְּ אִיבְּעֵי לָךְ לְמֶעְבַּד, וּמָה דְּנִיחָא קַמֵּיהּ קוּדְשָׁא בְּרִיךְ הוּא — לֶעֱבֵיד.

Isaiah asked him, "What hast thou to do with the secrets of the All-merciful? What thou hast been commanded thou shouldest perform, and let the Holy One, blessed be He, do whatever is pleasing to Him."

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242 The heavenly voice: "From Me went forth these hidden matters."

Makkot 23b:12 מכות כ״ג ב:י״ב

אָמַר רַבִּי אֶלְעָזָר: בִּשְׁלֹשָׁה מְקוֹמוֹת הוֹפִיעַ רוּחַ הַקּוֹדֶשׁ: בְּבֵית דִּינוֹ שֶׁל שֵׁם, וּבְבֵית דִּינוֹ שֶׁל שְׁמוּאֵל הָרָמָתִי, וּבְבֵית דִּינוֹ שֶׁל שְׁלֹמֹה. בְּבֵית דִּינוֹ שֶׁל שֵׁם - דִּכְתִיב "וַיֹּאמֶר יְהוּדָה וַיֹּאמֶר צָדְקָה מִמֶּנִּי". מְנָא יָדַע? דִּלְמָא כִּי הֵיכִי דְּאַזַּל אִיהוּ לְגַבֵּהּ אֲזַל נָמֵי אִינָשׁ אַחֲרִינָא [לְגַבֵּהּ]! יָצָאת בַּת קוֹל וְאָמְרָה: מִמֶּנִּי יָצְאוּ כְּבוּשִׁים.

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243 **אורייתא סתים וגליא וקוב״ה סתים וגליא**

> The Zohar on Acharei Mos: the Torah is all hidden and revealed, in the secret of His Name, and Israel too is on two levels, hidden and revealed.

Zohar, Achrei Mot 49:296–50:305 ספר הזהר, אחרי מות מ״ט:רצ״ו-נ׳:ש״ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

The Zohar; London, Soncino Press, 1933 (Public Domain)

244 **חסד דז״א חסד דלבר וחסד דע״י נק׳ חסד דלגאו**

> The Idra Rabba: there is an inner Chesed and an outer Chesed; the inner is that of the Most Ancient, hidden in the beard.

Zohar, Idra Rabba 15:134–17:147 ספר הזהר, האדרא רבא ט״ו:קל״ד-י״ז:קמ״ז

245 **שתוק כך עלה במחשבה**

> When Moshe asked about Rabbi Akiva's fate, G-d answered, "Be silent! Thus it arose in thought": a decision

> beyond understanding.

Menachot 29b:5 מנחות כ"ט ב:ה'

חזר ובא לפני הקב"ה אמר לפניו רבונו של עולם יש לך אדם כזה ואתה נותן תורה ע"י אמר לו שתוק כך עלה במחשבה לפני אמר לפניו רבונו של עולם הראיתני תורתו הראני שכרו אמר לו חזור [לאחורך] חזר לאחוריו ראה ששוקלין בשרו במקולין אמר לפניו רבש"ע זו תורה וזו שכרה א"ל שתוק כך עלה במחשבה לפני

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Zohar III, 27b זח"ג כז, ב

KEHOT'S NOTE

מנחות כט, ב. זח"ג כז, ב.

246 שתוק כך עלה במחשבה

> The Zohar on Tzav cites the same words for the silence of the World to Come.

Zohar, Tzav 5:27–34 ספר הזהר, צו ה':כ"ז-ל"ד

247 לפני ה'

> "Before Havayah," the place of the burnt-offering's slaughter, which the maamar reads as the level above the Name Havayah.

Leviticus 1:11 ויקרא א':י"א

וְשָׁחַט אֹתוֹ עַל יֶרֶךְ הַמִּזְבֵּחַ צָפֹנָה לִפְנֵי ה' וְזָרְקוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־דָּמוֹ עַל־הַמִּזְבֵּחַ סָבִיב:

And he shall kill it on the side of the altar northward before the L-RD; and Aaron's sons, the priests, shall dash its blood against the altar round about.

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KEHOT'S NOTE

ויקרא א, יא.

248 בזח"א בפ' תולדות דקמ"א

> Or HaTorah quotes the Zohar's "this is the afternoon tamid" and adds that the Zohar explains tamid as the tamid offering.

KEHOT'S NOTE

"דא תמיד דבין הערבים" — ראה אוה"ת נ"ך-א ע' ערה. אוה"ת בראשית-ז דף תתתיז, א. ושם מוסיף "ור"ל דמפרש תמיד על ענין קרבן תמיד".

249 לבבתני

> "You have captured my heart," the verse of the discourse cited.

Song of Songs 4:9 שיר השירים ד':ט'

לִבַּבְתִּנִי אֲחֹתִי כַּלָּה לִבַּבְתִּנִי בְּאַחַת מֵעֵינַיִךְ בְּאַחַד עֲנָק מִצַּוְּרֹנָיִךְ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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250 לא שניתי

> "For I, Havayah, have not changed": the constancy of the tamid.

Malachi 3:6 מלאכי ג':ו'

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כְלִיתֶם:

> For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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KEHOT'S NOTE

מלאכי ג, ו.

251 ולא תעלה במעלות

> "You shall not go up by steps to My altar": the ramp, kevesh, instead.

Exodus 20:23 שמות כ':כ"ג

וְלֹא־תַעֲלֶה בְמַעֲלֹת עַל־מִזְבְּחִי אֲשֶׁר לֹא־תִגָּלֶה עֶרְוָתְךָ עָלָיו:

Neither shalt thou go up by steps unto Mine altar, that thy nakedness be not uncovered thereon.

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KEHOT'S NOTE

שמות כ, כג.

252 הצנע לכת

> "And to walk modestly with your G-d."

Micah 6:8 מיכה ו':ח'

הִגִּיד לְךָ אָדָם מַה־טּוֹב וּמָה־ה' דּוֹרֵשׁ מִמְּךָ כִּי אִם־עֲשׂוֹת מִשְׁפָּט וְאַהֲבַת חֶסֶד וְהַצְנֵעַ לֶכֶת עִם־אֱלֹקֶיךָ:

It hath been told thee, O man, what is good, And what the L-RD doth require of thee: Only to do justly, and to love mercy, and to walk humbly with thy G-d.

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KEHOT'S NOTE

מיכה ו, ח.

253 עלה בכבש ופנה לסובב

> Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

זבחים פ"ה, מ"ג.

254 עלה בכבש ופנה לסובב

> The kohen "went up the ramp and turned to the sovev," the ledge around the altar, in the service of the sin-offerings.

Mishnah Zevachim 5:3 משנה זבחים ה':ג'

חַטֹּאות הַצִּבּוּר וְהַיָּחִיד. אֵלּוּ הֵן חַטֹּאות הַצִּבּוּר, שְׂעִירֵי רָאשֵׁי חֳדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטָתָן בַּצָּפוֹן, וְקִבּוּל דָּמָן בִּכְלֵי שָׁרֵת בַּצָּפוֹן, וְדָמָן טָעוּן אַרְבַּע מַתָּנוֹת עַל אַרְבַּע קְרָנוֹת. כֵּיצַד. עָלָה בַכֶּבֶשׁ וּפָנָה לַסּוֹבֵב, וּבָא לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְּרוֹמִית. שְׂיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי. וְנֶאֱכָלִין לִפְנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֻנָּה בְּכָל מַאֲכָל לְיוֹם וָלַיְלָה עַד חֲצוֹת:

[Concerning] public and private hatats: (These are the public hatats: the goats of new moons and festivals) They are slaughtered in the north, and their blood is received in ministering vessels in the north, and their blood requires four applications on the four corners [of the altar]. How was it done? He went up the ascent, turned to the surrounding walkway, and came to the south-east corner, then the north-east, then the north-west, and then the south-west. He would pour the residue of the blood out at the southern base. ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

255 **מ״ט עיזי מסגין ברישא**

> Why do goats lead and lambs follow? As in the creation of the world: first darkness, then light.

Shabbat 77b:8 שבת ע״ז ב:ח׳

... וְאִי בָּעֵי מִינַּיהּ כָּל חֲלָלֵי עָלְמָא הֲוָה אָמַר לֵקהּ. אֲמַר לֵקהּ: מַאי טַעְמָא עִיזֵּי מְסַגְּן בְּרֵישָׁא וַהֲדַר אִימְּרֵי? אֲמַר לֵקהּ כִּבְרִיָּיתוֹ שֶׁל עוֹלָם, דִּבְרֵישָׁא חֲשׁוֹכָא וַהֲדַר נְהוֹרָא. מַאי טַעְמָא הָנֵי מְכַסְיָין וְהָנֵי מְגַלְּיָין? הָנֵי דְּמִכַּסִּינַן מִינַּיְיהוּ — מְכַסְיָין, וְהָנֵי דְּלָא מִכַּסִּינַן מִינַּיְיהוּ — מְגַלְּיָין. מַאי טַעְמָא גַּמְלָא זוּטַר גְּנוּבְתֵּיהּ? מִשּׁוּם דְּאָכֵל כִּיסֵי. מַאי טַעְמָא תּוֹרָא אֲרִיכָא גְּנוּבְתֵּיהּ? מִשּׁוּם דְּדָיֵיר בְּאַגְמֵי, וּבָעֵי לְכַרְכּוֹשֵׁי בָּקֵי.

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KEHOT'S NOTE

שבת עז, ב.

256 **שחורות כעורב**

> "His locks are curled, black as a raven," the hair of Z'eir Anpin.

Song of Songs 5:11 שיר השירים ה׳:י״א

רֹאשׁוֹ כֶּתֶם פָּז קְוֻצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת כָּעוֹרֵב:

His head is as the most fine gold, His locks are curled, And black as a raven.

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257 **את ה׳ האמרת היום**

> "You have exalted Havayah today," he'emarta, which the maamar relates to imrei, lambs.

Deuteronomy 26:17 דברים כ״ו:י״ז

אֶת־ה׳ הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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KEHOT'S NOTE

דברים כו, יז.

258 **את ה׳ האמרת היום**

> The Talmud: "You have made Me one unique object of praise in the world," as it says, "You have exalted Havayah today"; the text cites Rashi there.

Berakhot 6a:21 ברכות ו׳ א:כ״א

וּמִי מִשְׁתַּבַּח קוּדְשָׁא בְּרִיךְ הוּא בְּשִׁבְחַיְיהוּ דְּיִשְׂרָאֵל? אִין, דִּכְתִיב: "אֶת ה׳ הֶאֱמַרְתָּ הַיּוֹם". וּכְתִיב: "וַה׳ הֶאֱמִירְךָ הַיּוֹם", אָמַר לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא לְיִשְׂרָאֵל: אַתֶּם עֲשִׂיתוּנִי חֲטִיבָה אַחַת בָּעוֹלָם, וַאֲנִי אֶעֱשֶׂה אֶתְכֶם חֲטִיבָה אַחַת בָּעוֹלָם.

Does, then, the Holy One, blessed be He, glory in the praises of Israel ? Yes, for it is written, "Thou hast avouched the L-rd this day" (Deut. xxvi. 17) and "The L-rd hath avouched thee this day " (ibid. v. 18). The Holy One, blessed be He, said to Israel, "You have made Me the only object of your love in the world, so I shall make you the only object of My love in the world."

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259 **מי כמוך באלים הוי׳**

> "Who is like You among the mighty, Havayah," a praise that, the text says, refers to Atika Kadisha.

Exodus 15:11 שמות ט״ו:י״א

מִי־כָמֹכָה בָּאֵלִם ה׳ מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא:

Who is like unto Thee, O L-RD, among the mighty? Who is like unto Thee, glorious in holiness, Fearful in praises, doing wonders?

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260 **יהי רקיע**

> "Let there be a firmament ... and let it separate," where separation is mentioned twice.

Genesis 1:6 בראשית א׳:ו׳

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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261 **במ״א ע״פ והבדילה הפרוכת**

> That discourse explains the parsa from Etz Chaim, and the thirteen curtains of the Second Temple, made for modesty, as levels of partition corresponding to Malchus of Atzilus.

KEHOT'S NOTE

תו״א לך לך יב, ג.

262 **הפרוכת המפסיק בין קודש לקודש**

> "And the curtain shall divide for you between the holy and the Holy of Holies": a partition within holiness.

Exodus 26:33 שמות כ״ו:ל״ג

וְנָתַתָּה אֶת־הַפָּרֹכֶת תַּחַת הַקְּרָסִים וְהֵבֵאתָ שָׁמָּה מִבֵּית לַפָּרֹכֶת אֵת אֲרוֹן הָעֵדוּת וְהִבְדִּילָה הַפָּרֹכֶת לָכֶם בֵּין הַקֹּדֶשׁ וּבֵין קֹדֶשׁ הַקָּדָשִׁים:

And thou shalt hang up the veil under the clasps, and shalt bring in thither within the veil the ark of the testimony; and the veil shall divide unto you between the holy place and the most holy.

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KEHOT'S NOTE

ראה שמות כו, לג.

263 **שמשערות העזים נמשך יניקה**

> Kehot's note points to Zohar II, 185a for these words.

Zohar II, 185a זח״ב קפה, א

KEHOT'S NOTE

ראה זח״ב קפה, א.

264 **שערך כעדר העזים**

> "Your hair is like a flock of goats that streamed down from

עוֹמֵד עַד שֶׁבָּרָא אֶת הַתְּשׁוּבָה. שִׁבְעָה דְבָרִים נִבְרְאוּ עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, וְאֵלּוּ הֵן: תּוֹרָה, וְגֵיהִנֹּם, וְגַן עֵדֶן, וְכִסֵּא הַכָּבוֹד, ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

270 **תקעו בחודש**

"Blow the shofar on the new moon," the verse of the discourse cited.

Psalms 81:4 תהילים פ"א:ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֵּסֶה לְיוֹם חַגֵּנוּ:

Blow the horn at the new moon, at the full moon for our feast-day.

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PARAGRAPH 24

271 **לויתן זה יצרת לשחק בו**

The Leviathan formed "to make sport with": the joy above when the "something" is nullified.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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272 **אלה מסעי**

"These are the journeys," the verse of the discourse cited.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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273 **אז ישיר משה ובנ"י**

"Then Moshe and the children of Israel sang," the Song at the Sea said in the morning prayers.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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Mount Gilad."

Song of Songs 4:1 שיר השירים ד':א'

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים מִבַּעַד לְצַמָּתֵךְ שַׂעְרֵךְ כְּעֲדֶר הָעִזִּים שֶׁגָּלְשׁוּ מֵהַר גִּלְעָד:

Behold, thou art fair, my love; behold, thou art fair; Thine eyes are as doves behind thy veil; Thy hair is as a flock of goats, that trail down from mount Gilead.

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KEHOT'S NOTE

שה"ש ד, א.

265 **כמ"ש במ"א . . בענין יהי רקיע**

That discourse, on "And you shall choose life," asks why the separation of the firmament is said twice, "let it separate" and "and He separated," and explains the firmament as the partition between the upper waters, supernal delight, and the lower waters, the pleasures of this world.

KEHOT'S NOTE

לקו"ת ואתחנן יא, ב. סה"מ תקס"ב ח"א ע' רמד. ח"ב ע' תקטז וש"נ.

266 **ונחך ה' תמיד**

"Havayah will guide you always, and satisfy your soul with radiances."

Isaiah 58:11 ישעיהו נ"ח:י"א

וְנָחֲךָ ה' תָּמִיד וְהִשְׂבִּיעַ בְּצַחֲצָחוֹת נַפְשֶׁךָ וְעַצְמֹתֶיךָ יַחֲלִיץ וְהָיִיתָ כְּגַן רָוֶה וּכְמוֹצָא מַיִם אֲשֶׁר לֹא־יְכַזְּבוּ מֵימָיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישעי' נח, יא.

267 A head placed in pickling brine (kivsha): another use of the root kavash.

Chullin 93b חולין צ"ג ב

268 **ונחך ה' תמיד**

The Zohar on Toldos asks why the verse adds "always" (tamid), and answers: "this is the afternoon tamid."

Zohar, Toldot 12:99–14:108 ספר הזהר, תולדות י"ב:צ"ט-י"ד:ק"ח

PARAGRAPH 23

269 **קודם שנברא העולם היה הוא ושמו בלבד**

Before the world was created there was only the Holy One, blessed be He, and His Name.

Pirkei DeRabbi Eliezer 3:2–3 פרקי דרבי אליעזר ג':ב'-ג'

עַד שֶׁלֹּא נִבְרָא הָעוֹלָם, הָיָה הַקָּדוֹשׁ בָּרוּךְ הוּא וּשְׁמוֹ הַגָּדוֹל בִּלְבַד, וְעָלָה בְּמַחֲשָׁבָה לִבְרֹא אֶת הָעוֹלָם, וְהָיָה מַחֲרִיט אֶת הָעוֹלָם לְפָנָיו וְלֹא הָיָה עוֹמֵד. מָשְׁלוּ מָשָׁל, לְמָה הַדָּבָר דּוֹמֶה? לְמֶלֶךְ שֶׁהוּא רוֹצֶה לִבְנוֹת פַּלְטֵרִים שֶׁלּוֹ, אִם אֵינוֹ מַחֲרִיט בָּאָרֶץ יְסוֹדוֹתָיו וּמוֹבָאָיו וּמוֹצָאָיו, אֵינוֹ מַתְחִיל לִבְנוֹת, כָּךְ הַקָּדוֹשׁ בָּרוּךְ הוּא הֶחֱרִיט לְפָנָיו אֶת הָעוֹלָם וְלֹא הָיָה

274 לחמי לאשי

"My bread for My fire-offerings," read as the Serafim's "bread."

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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275 בד"ה והניף הכהן

The explanation on "And the kohen shall wave them" in Likkutei Torah on Emor, which the summary cites for the lamb's voice of mercy.

KEHOT'S NOTE

לעיל פ' אמור.

276 והניף הכהן אותם

The verse of the Likkutei Torah explanation on the lamb cited.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכּוּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְּבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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277 ושער רישיה כעמר נקא

"The hair of His head like pure wool," likened to the lamb's wool.

Daniel 7:9 דניאל ז':ט'

חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו וְעַתִּיק יוֹמִין יְתִב לְבוּשֵׁהּ כִּתְלַג חִוָּר וּשְׂעַר רֵאשֵׁהּ כַּעֲמַר נְקֵא כָּרְסְיֵהּ שְׁבִבִין דִּי־נוּר גַּלְגְּלוֹהִי נוּר דָּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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278 אם יאדימו כתולע

"Though they be red as crimson, they shall be like wool": wool as the whiteness of purity.

Isaiah 1:18 ישעיהו א':י"ח

לְכוּ־נָא וְנִוָּכְחָה יֹאמַר ה' אִם־יִהְיוּ חֲטָאֵיכֶם כַּשָּׁנִים כַּשֶּׁלֶג יַלְבִּינוּ אִם־יַאְדִּימוּ כַתּוֹלָע כַּצֶּמֶר יִהְיוּ:

Come now, and let us reason together, Saith the L-RD; Though your sins be as scarlet, They shall be as white as snow; Though they be red like crimson, They shall be as wool.

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KEHOT'S NOTE

ישעי' א, יח.

279 האזינו השמים

"Give ear, O heavens," the verse of the discourse cited.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי:

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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280 עולת אותיות תולע

That passage cites Pri Etz Chaim: olas tamid has the letters of tola, the "worm Yaakov"; like the worm that rots hard wood, the offering and Torah study in a state of bittul tear away the nurture of the external forces.

KEHOT'S NOTE

פע"ח ש"ה, פ"ג. כך מצויין לעיל פ' חקת נז, ב.

281 בד"ה חקת התורה

That discourse explains the red heifer as the two movements of ratzo and shov, running toward G-d and returning, on which the whole Torah rests, and reads chukas as engraving.

KEHOT'S NOTE

לעיל פ' חקת נז, ב.

282 חקת התורה

"This is the statute of the Torah," the verse of the discourse on the red heifer cited.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל:

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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283 תולעת יעקב

"Fear not, worm Yaakov": tola'as, linked by the Arizal with olas.

Isaiah 41:14 ישעיהו מ"א:י"ד

אַל־תִּירְאִי תוֹלַעַת יַעֲקֹב מְתֵי יִשְׂרָאֵל אֲנִי עָזַרְתִּיךְ נְאֻם־ה' וְגֹאֲלֵךְ קְדוֹשׁ יִשְׂרָאֵל:

Fear not, thou worm Jacob, And ye men of Israel; I help thee, saith the L-RD, And thy Redeemer, the Holy One of Israel.

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284 בביאור ע"פ וידבר

That explanation of the root of the mitzvos opens with the people's great fear at Sinai, too great for the soul to contain, which remained as a surrounding level (mazal).

KEHOT'S NOTE

לעיל פ' במדבר יז, ב.

285 **דכולא קמיה כלא חשיב**

"All before Him is considered as nothing," the nullification of the higher unity.

Zohar, Introduction 20:188–22:199 ספר הזהר, הקדמה כ:קפ"ח-כ"ב:קצ"ט

The genuine type is that which makes a man fear his Master because He is the mighty ruler, the rock and foundation of all worlds, before whom all existing things are as nought, as it has been said: "and all the inhabitants of the earth are as nought" (Dan. 4, 32), and place his goal in that spot which is called yir'ah (fear).

The Zohar; London, Soncino Press, 1933 (Public Domain)

286 **כל עצמותי תאמרנה**

"All my bones shall say, Havayah, who is like You," the verse behind bowing until the vertebrae stand out.

Psalms 35:10 תהילים ל"ה:י

כָּל־עַצְמוֹתַי תֹּאמַרְנָה ה׳ מִי־כָמוֹךָ מַצִּיל עָנִי מֵחָזָק מִמֶּנּוּ וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ׃

All my bones shall say: 'L-RD, who is like unto Thee, Who deliverest the poor from him that is too strong for him, Yea, the poor and the needy from him that spoileth him?'

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287 **כל עצמותי תאמרנה השדרה**

Rabbi Mani reads "All my bones shall say" as said of the lulav, whose spine resembles a person's spine.

Vayikra Rabbah 30:14 ויקרא רבה ל':י"ד

288 **פנחס רנ"ו א'**

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

צ"ל רנה, סע"ב. [כ].

289 **חוט השדרה דביה ח"י חוליין**

The Zohar on Pinchas likens the lulav to the spinal cord with its eighteen vertebrae, corresponding to the eighteen blessings of prayer.

Zohar, Pinchas 120:811–121:822 ספר הזהר, פנחס ק"כ:תתי"א-קכ"א:תתכ"ב

290 **לא הביט און ביעקב**

"He has not beheld iniquity in Yaakov," the verse of the discourse cited.

Numbers 23:21 במדבר כ"ג:כ"א

לֹא־הִבִּיט אָוֶן בְּיַעֲקֹב וְלֹא־רָאָה עָמָל בְּיִשְׂרָאֵל ה׳ אֱלֹקָיו עִמּוֹ וּתְרוּעַת מֶלֶךְ בּוֹ׃

None hath beheld iniquity in Jacob, Neither hath one seen perverseness in Israel; The L-RD his G-d is with him, And the shouting for the King is among them.

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291 **ולפמ"ש בזהר**

The note says several passages from the Zohar on "bone of my bones" are copied there and discussed at length.

KEHOT'S NOTE

באוה"ת בראשית כרך-ב דף תלד, א ובכרך-ג דף תקמה, א. ספר החקירה עג, א — נעתקו כמה קטעים מזהר ע"ש בארוכה.

292 **עצם מעצמי ובשר מבשרי**

"Bone of my bones and flesh of my flesh," read with the Zohar as the higher and lower unity.

Genesis 2:23 בראשית ב':כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעַצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת׃

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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293 **בד"ה וארשתיך לי**

That discourse mentions "my heart and my flesh sing out" and explains "I will betroth you to Me forever": now the Congregation of Israel rises and falls like "the fallen booth of David," but in the future it will stand without interruption.

KEHOT'S NOTE

לעיל פ' במדבר ח, ג.

294 **וארשתיך לי**

"And I will betroth you to Me," the verse of the discourse cited.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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295 **לבי ובשרי ירננו**

"My heart and my flesh sing out to the living G-d," where the flesh too rejoices.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה׳ לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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296 **כעיר שחוברה לה יחדיו**

"Like a city that is joined together": the joining of the two levels.

Psalms 122:3 תהילים קכ"ב:ג'

יְרוּשָׁלִַם הַבְּנוּיָה כְּעִיר שֶׁחֻבְּרָה־לָּהּ יַחְדָּו׃

Jerusalem, that art builded as a city that is compact together;

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KEHOT'S NOTE

תהלים קכב, ג.

297 **אלה פקודי המשכן**

> "These are the accounts of the Mishkan," the verse of the discourse cited.

Exodus 38:21 שמות ל״ח:כ״א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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298 **וישלח יהושע**

> "And Yehoshua sent ... spies," the verse of the discourse cited.

Joshua 2:1 יהושע ב׳:א׳

וַיִּשְׁלַח יְהוֹשֻׁעַ־בִּן־נוּן מִן־הַשִּׁטִּים שְׁנַיִם־אֲנָשִׁים מְרַגְּלִים חֶרֶשׁ לֵאמֹר לְכוּ רְאוּ אֶת־הָאָרֶץ וְאֶת־יְרִיחוֹ וַיֵּלְכוּ וַיָּבֹאוּ בֵּית־אִשָּׁה זוֹנָה וּשְׁמָהּ רָחָב וַיִּשְׁכְּבוּ־שָׁמָּה:

And Joshua the son of Nun sent out of Shittim two spies secretly, saying: 'Go view the land, and Jericho.' And they went, and came into the house of a harlot whose name was Rahab, and lay there.

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299 **מציל עני מחזק ממנו**

> The Zohar on Va'eschanan expounds this verse, "All my bones shall say ... who rescues the poor from one stronger than he."

Zohar, Vaetchanan 21:142–23:151 ספר הזהר, ואתחנן כ״א:קמ״ב-כ״ג:קנ״א

AND THESE WORDS SHALL BE, ETC. R. Isaac adduced here the verse: "All my bones shall say, L-rd, who is like unto thee, who delivereth the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him" (Ps. 35, 10). 'This verse', he said, 'refers to the time when the Holy One, blessed be He, will revive the dead, at which time He will prepare the bones and bring each one near to its fellow, as it says, "And the bones ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

300 **פקודי ה׳ ישרים משמחי לב**

> "The precepts of Havayah are upright, gladdening the heart": the delight of the "fat."

Psalms 19:9 תהילים י״ט:ט׳

פִּקּוּדֵי ה׳ יְשָׁרִים מְשַׂמְּחֵי־לֵב מִצְוַת ה׳ בָּרָה מְאִירַת עֵינָיִם:

The precepts of the L-RD are right, rejoicing the heart; the commandment of the L-RD is pure, enlightening the eyes.

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301 **היום לעשותם**

> "Today, to do them": the stress on actual doing.

Deuteronomy 7:11 דברים ז׳:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם:

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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302 **זה היום עשה הוי׳**

> "This is the day that Havayah has made," explained in the discourse for Shemini Atzeres.

Psalms 118:24 תהילים קי״ח:כ״ד

זֶה־הַיּוֹם עָשָׂה ה׳ נָגִילָה וְנִשְׂמְחָה בוֹ:

This is the day which the L-RD hath made; We will rejoice and be glad in it.

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303 **ה׳ לי בעוזרי**

> "Havayah is for me among my helpers," the verse of the discourse cited.

Psalms 118:7 תהילים קי״ח:ז׳

ה׳ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:

The L-RD is for me as my helper; And I shall gaze upon them that hate me.

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304 **שמש הוי׳**

> "For Havayah G-d is a sun and a shield": the "sun" of Havayah.

Psalms 84:12 תהילים פ״ד:י״ב

כִּי שֶׁמֶשׁ וּמָגֵן ה׳ אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה׳ לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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305 **מארת חסר**

> The Zohar on "Let there be luminaries": me'oros is written defectively, a sign of the harm that came into being after the first light was hidden.

Zohar, Bereshit 8:95–9:106 ספר הזהר, בראשית ח׳:צ״ה-ט׳:ק״ו

306 **מארת חסר**

> The Zohar: "luminaries" is written defectively because the serpent caused separation, so that the sun does not serve the moon; the moon and the sun are meant to be joined.

Zohar, Bereshit 72:159–73:169 ספר הזהר, בראשית ע״ב:קנ״ט-ע״ג:קס״ט

R. Simeon said: 'All this takes place both above and below.' Said R. Jose, 'If so, seeing that we have posited Elohim hayyim (living G-d) above, are we to posit plain Elohim below? Not so, but the truth is that generation is only below (ac-

cording to our explanation of the words "these are the generations of the heavens and the earth when they were created (behibaream)", or, as we explain, "which were created with he)", while the one above is the father of all; the other is a creation, and ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

307 **אשר לא תחסר כל בה**

"A land ... in which you shall lack nothing."

Deuteronomy 8:9 דברים ח׳:ט׳

אֶרֶץ אֲשֶׁר לֹא בְמִסְכֵּנֻת תֹּאכַל־בָּהּ לֶחֶם לֹא־תֶחְסַר כֹּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בַרְזֶל וּמֵהֲרָרֶיהָ תַּחְצֹב נְחֹשֶׁת׃

a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.

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308 **בשמחה ובטוב לבב מרוב כל**

"With joy and gladness of heart, from the abundance of everything."

Deuteronomy 28:47 דברים כ״ח:מ״ז

תַּחַת אֲשֶׁר לֹא־עָבַדְתָּ אֶת־הׄוָה אֱלֹקֶיךָ בְּשִׂמְחָה וּבְטוּב לֵבָב מֵרֹב כֹּל׃

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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309 **בחדש השלישי לצאת בני״י**

"In the third month after the children of Israel went out," the verse of the discourse cited.

Exodus 19:1 שמות י״ט:א׳

בַּחֹדֶשׁ הַשְּׁלִישִׁי לְצֵאת בְּנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם בַּיּוֹם הַזֶּה בָּאוּ מִדְבַּר סִינָי׃

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

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310 **ששזפתני השמש**

"For the sun has gazed upon me," the verse of the explanation cited.

Song of Songs 1:6 שיר השירים א׳:ו׳

אַל־תִּרְאוּנִי שֶׁאֲנִי שְׁחַרְחֹרֶת שֶׁשָּׁזָפַתְנִי הַשָּׁמֶשׁ בְּנֵי אִמִּי נִחֲרוּ־בִי שָׂמֻנִי נֹטֵרָה אֶת־הַכְּרָמִים כַּרְמִי שֶׁלִּי לֹא נָטָרְתִּי׃

Look not upon me, that I am swarthy, That the sun hath tanned me; My mother's sons were incensed against me, They made me keeper of the vineyards; But mine own vineyard have I not kept.'

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311 **ושמתי כדכד שמשותיך**

"And I will make your windows of kadkod," shimshosayich, related to shemesh, "sun."

Isaiah 54:12 ישעיהו נ״ד:י״ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ׃

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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312 **והיה מדי חדש**

"And it shall be, from one new moon to the next," the verse of the discourse cited.

Isaiah 66:23 ישעיהו ס״ו:כ״ג

וְהָיָה מִדֵּי־חֹדֶשׁ בְּחָדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבַּתּוֹ יָבוֹא כָל־בָּשָׂר לְהִשְׁתַּחֲוֹת לְפָנַי אָמַר הׄ׳

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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313 **שמש צדקה ומרפא**

"A sun of righteousness, with healing in its wings."

Malachi 3:20 מלאכי ג׳:כ׳

וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ צְדָקָה וּמַרְפֵּא בִּכְנָפָיהָ וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק׃

But unto you that fear My name shall the sun of righteousness arise with healing in its wings; and ye shall go forth, and gambol as calves of the stall.

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314 The Talmud: "two each day" means "corresponding to the day," which the commentators explain as facing the sun.

Tamid 31b:13 תמיד ל״א ב:י״ג

תַּנְיָא נָמֵי הָכִי: "שְׁנַיִם לַיּוֹם" – כְּנֶגֶד הַיּוֹם. אַתָּה אוֹמֵר נֶגֶד הַיּוֹם, אוֹ אֵינוֹ אֶלָּא חוֹבַת הַיּוֹם? כְּשֶׁהוּא אוֹמֵר "אֶת הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם" – הֲרֵי חוֹבַת הַיּוֹם אָמוּר, הָא מָה אֲנִי מְקַיֵּים "שְׁנַיִם לַיּוֹם" – נֶגֶד הַיּוֹם.

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315 **ורחל עקרה**

"And Rachel was barren."

Genesis 29:31 בראשית כ״ט:ל״א

וַיַּרְא הׄ׳ כִּי־שְׂנוּאָה לֵאָה וַיִּפְתַּח אֶת־רַחְמָהּ וְרָחֵל עֲקָרָה׃

And the L-RD saw that Leah was hated, and he opened her womb; but Rachel was barren.

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316 **את הכבש אחד תעשה**

"The one lamb you shall make," read as Moshe's "making" of compassion.

Numbers 28:4 במדבר כ״ח:ד׳

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי תַּעֲשֶׂה בֵּין הָעַרְבָּיִם׃

The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at dusk;

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317 **או יחזק במעוזי יעשה שלום לי שלום יעשה לי**

> "Or let him take hold of My strength, that he may make peace with Me": peace that is actually "made."

Isaiah 27:5 ישעיהו כ"ז:ה'

אוֹ יַחֲזִק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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318 **ועשה טוב**

> The Zohar on Behar: "trust in Havayah and do good" means that an action below awakens an action above, as in "you shall do them," as if "you make them."

Zohar, Behar 8:52–9:59 ספר הזהר, בהר ח':נ"ב-ט':נ"ט

AND IF YE SAY, WHAT SHALL WE EAT, ETC. R. Judah cited here the verse: "Trust in the L-rd and do good, dwell in the land and follow after faithfulness" (Ps. 37, 3). Observe', he said, 'that, as we have learnt, the deed below arouses the activity above, as it says, "and ye shall do (lit. make) them", as much as to say, by your action below you make those above. Hence it says here, "Do (i.e. make) good", "good" being a reference to the Zaddik. When you do this, ...

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319 **ועשיתם אתם**

> "And you shall do them," read as "as though you had made Me."

Leviticus 26:3 ויקרא כ"ו:ג'

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם׃

If ye walk in My statutes, and keep My commandments, and do them;

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320 > "Like a ewe that is dumb before her shearers": the compassion of the lamb.

Isaiah 53:7 ישעיהו נ"ג:ז'

נִגַּשׂ וְהוּא נֶעֱנָה וְלֹא יִפְתַּח־פִּיו כַּשֶּׂה לַטֶּבַח יוּבָל וּכְרָחֵל לִפְנֵי גֹזְזֶיהָ נֶאֱלָמָה וְלֹא יִפְתַּח פִּיו׃

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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321 > Kehot's note points to Jerusalem Talmud Taanit 3:3 for these words.

Jerusalem Talmud Taanit 3:3 תלמוד ירושלמי תענית ג':ג'

322 **שור או כשב או עז**

> "An ox, or a sheep, or a goat," where the ox comes first among the offerings.

Leviticus 22:27 ויקרא כ"ב:כ"ז

שׁוֹר אוֹ־כֶשֶׂב אוֹ־עֵז כִּי יִוָּלֵד וְהָיָה שִׁבְעַת יָמִים תַּחַת אִמּוֹ וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה יֵרָצֶה לְקָרְבַּן אִשֶּׁה לַה׳

When a bullock, or a sheep, or a goat, is brought forth, then it shall be seven days under the dam; but from the eighth day and thenceforth it may be accepted for an offering made by fire unto the L-RD.

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323 **כבשונו של עולם**

> "Matters that are the hidden things of the world shall be under your garment," the Talmud's reading of "lambs for your clothing."

Chagigah 13a:9–10 חגיגה י"ג א':ט'-י'

רַבִּי אֲבָהוּ אָמַר מֵהָכָא: "כְּבָשִׂים לְלִבּוּשֶׁךָ", דְּבָרִים שֶׁהֵן כִּבְשׁוֹנוֹ שֶׁל עוֹלָם — יִהְיוּ תַּחַת לְבוּשֶׁךָ. אֲמַרוּ לֵיהּ: תְּנַיְנַן בְּהוּ עַד "וַיֹּאמֶר אֵלַי בֶּן אָדָם". אֲמַר לְהוּ: הֵן הֵן מַעֲשֵׂה הַמֶּרְכָּבָה. מֵיתִיבִי: עַד הֵיכָן מַעֲשֵׂה הַמֶּרְכָּבָה? רַבִּי אוֹמֵר: עַד "וָאֵרֶא" בָּתְרָא, רַבִּי יִצְחָק אוֹמֵר: עַד "הַחַשְׁמַל". עַד "וָאֵרֶא" מַגְמְרִינַן, מִכָּאן וְאֵילָךְ מָסְרִינַן רָאשֵׁי פְרָקִים. אֵיכָא דְּאָמְרִי: עַד "וָאֵרֶא" מָסְרִינַן רָאשֵׁי פְרָקִים, מִכָּאן וְאֵילָךְ, אִם הוּא חָכָם מֵבִין מִדַּעְתּוֹ — אֵין, אִי לָא — לָא.

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324 **את ה' האמרת**

> "You have exalted Havayah today," related to imrei, lambs.

Deuteronomy 26:17 דברים כ"ו:י"ז

אֶת־ה׳ הֶאֱמַרְתָּ הַיּוֹם לִהְיוֹת לְךָ לֵאלֹקִים וְלָלֶכֶת בִּדְרָכָיו וְלִשְׁמֹר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וְלִשְׁמֹעַ בְּקֹלוֹ׃

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306–309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok